

Our Cover

Extremely appropriate to this pre-convention number is the picture of the Garfield Monument on our cover this month. President Garfield is the only member of our brotherhood to attain the presidency and is the only preacher-president America has ever had. This is a distinction of which the Disciples of Christ may well be proud as they gather for their first convention in the nation's capital.

On Tuesday afternoon, October 21, a brief memorial service will be held at the Garfield Monument which is located just west of the Capitol.

World Call Conference

As one feature of the conference of the women's missionary society leaders which will be held Wednesday afternoon, October 15, at 1:45 o'clock in the Washington Auditorium, Washington, D. C., the presentation of WORLD CALL will be made. Among other plans and suggestions given at that time for WORLD CALL secretaries, full announcement will be made of the WORLD CALL Birthday Party which will be held in January. All WORLD CALL secretaries, local, district and state, are especially urged to be present.

Reserve the Date

Friday, October Seventeenth

What for? Why, the "World Call" Luncheon of course. And such a luncheon! From the Atlantic to the shores of the Pacific a galaxy of speakers is being assembled, the most brilliant and gifted orators of whom our brotherhood can boast. The theme of the program is one of the most unique ever presented at any of our convention banquets. We're keeping it all under our new fall hats but, just as a hint, it has something to do with the atmosphere of diplomatic intrigue, with Senators, the blustering as well as the quiet kind, and with pieces of profound legislation. It will be a riot—you and your friends cannot afford to miss it.

Friday, October 17, is the day. The hour is 12:15 noon—and it will be over at 1:45 sharp. The place is the Washington Hotel, Washington, D. C. The price per plate is \$1.00. Tickets will be on sale at the banquet booth in the convention hall. Get yours early!

An Honor List

For the year closing June 30, 1930, it is interesting to note that seventeen states or areas increased their subscription list to WORLD CALL, as follows: Arkansas, California (North), Delaware, Idaho (North), Idaho (South), Louisiana, Mary-

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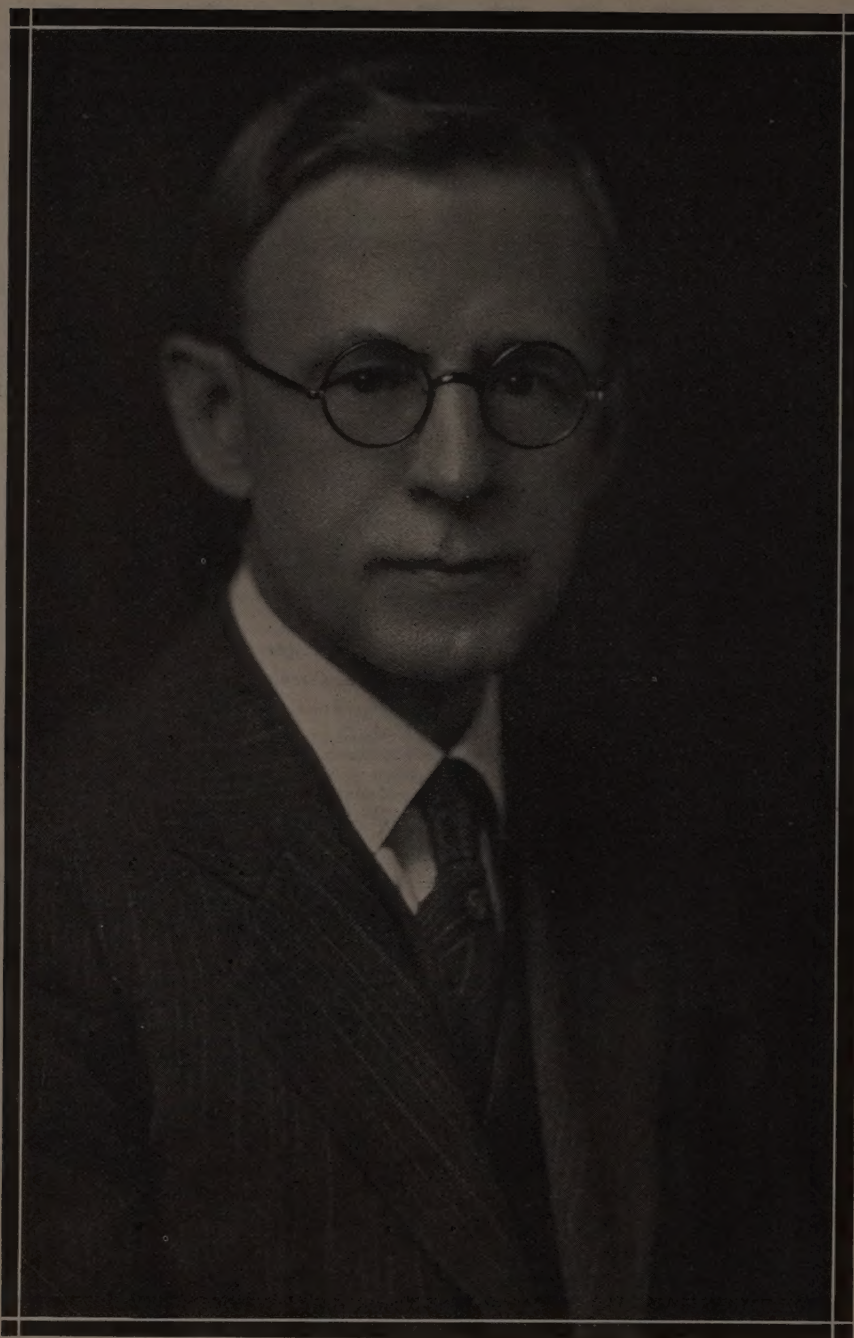
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land, Mississippi, Missouri, Montana, New Hampshire, New Mexico, Oregon, Texas,

Vermont, Washington (East), Washington (West).



Clayton Willard Plopper

As the oldest member of the official family in point of service, "C. W." will celebrate in January the completion of thirty years as treasurer of the Foreign Christian Missionary Society and later the United Christian Missionary Society. Thirty years of translating figures into facts of human life and money into men! Reliable in judgment, exhaustless in information, steady amidst tumult, this quiet, self-effacing man has been a powerful factor behind the scenes in the unfolding of our missionary history. C. W. Plopper inspires that type of confidence that sends the roots of the work he represents a little deeper into our lives.

WORLD CALL



The latest thing in
Africa—
Miniature Conventions

VOLUME XII

OCTOBER, 1930

NUMBER 10

Our Plastic Brotherhood

WE DISCIPLES OF CHRIST are very human, even though many modest souls among us believe something of a halo lingers about our rising heads. And being human we respond to changing conditions, changing thought, changing conceptions of our high purpose.

The Restoration Movement of the nineteenth century, of which our brotherhood today is the heir, had in its original concept the placing of emphasis upon the major points of Christian faith. It bravely challenged all who held these all but universally accepted truths to not only hold steadfastly to the same but to place less importance upon those minor matters which, through overemphasis, had been the occasion of most of the heartbreaking sectarian animosities in evidence among professed followers of Jesus. With such a battle cry for the religious world, this new movement gained immediate recognition and great numbers of sincere leaders among the then existing antagonistic religious groups enlisted in the cause which set for its goal the unifying of the Christian world. The basis of this great task was to be the New Testament only, with individual right of interpretation.

As it developed across the years the movement was characterized by its fine adherence to this broad, tolerant yet positive ideal of Christian brotherhood. It made rapid progress numerically. Its benevolent program expanded. Its missionary lines encircled the earth. It gave glorious promise of fulfilling the ideals of its fathers.

Today we find ourselves still growing steadily as we press forward in all lines of Christian endeavor, but many changes are taking place. The movement

our fathers launched in such simplicity has come in contact with currents of a new world, currents that have vitally affected the course of practically every religious body. The very phraseology of the earlier years of our brotherhood's life is obscure to the generation of today. The motives of our evangelistic passion are widening as we prepare our fellow-men to live abundantly as well as to die gladly. Christian living no longer connotes piety and emotionalism plays an increasingly minor part in our decisions. These are but surface indications of the great structural changes through which all the religious world is passing. They are often disturbing but they are not destroying. They have brought differing opinions but they have saved us from deadening dormancy.

AS WE come up to Washington in October and sit down and talk it all over, well may we ask ourselves if, in the midst of the smoke and clouds, we have kept our eyes on the ultimate goal which inspired this movement of ours. The determination with which we hold to this vision will be the measure of the courage with which we meet other changes that are to come; and it will be to our everlasting glory that we will never be afraid to reevaluate anything, any of our forms of organization, pieces of work, schools of thought or plans of procedure. Indeed, we may not travel in just the paths our fathers laid out for us; new highways have since been built in the world's consciousness. But battling on we go. Our brotherhood may be changing, our course may be changing, but our high goal of bringing in the unity of God's people is changeless!

The Everlasting Mercy

GOD has been very patient with us. With proud intellectual strides the world has almost walked off and left him. Every cultural innovation, every new movement, every enticing gleam we have followed hopefully, girded by a false sense of our own strength. Now, weary, heavy-laden, earthy and leaden-eyed, we cry with Alfred Noyes:

I am full-fed,
And yet I hunger,
Who set this deeper hunger in my heart?
Who set this fiercer famine in my maw?

God, in his infinite mercy, set it there. It is that which saves us from putrifying. And not only the great hunger does he supply but he is still offering to his world of bewildered children the power to satisfy it.

He is as ready to illuminate life today as he was two thousand years ago when there was no theology, no controversy, no creeds to obscure him, nothing but the blinding revelation through his son. He is as ready to answer prayer, to console despairing hearts, to give life meaning and direction—as ready as he was on the road to Damascus many years ago.

Today we need desperately to be reminded of this. Our movements are not all moving and things of our creation are looking shabby; an air of defeatism is abroad. But God has not quit! Every member of the WORLD CALL family should read and reread the article under that title on page 6, and then pass it on to friends. God has not quit!

"Lord, We Are Able!"

OUR people over the country are gradually awakening to the fact that the United Christian Missionary Society faces an emergency. They are also becoming aware of the fact that mere organizational lines cannot keep that emergency from touching intimately our brotherhood life. During the ten years of its history, the work handed the United Society—the range of which no other missionary society in the history of Christianity has assumed—has grown faster than the income provided by the churches for that purpose. The resulting situation every Disciple of Christ should acquaint himself with and voice his concern of in a definite way.

To help plan for the immediate situation with which it is confronted today, the United Society asked sixty men and women—twenty of whom were members of its Executive Committee, twenty from its Board of Managers and twenty selected at large—to meet with its leaders at the Missions Building early in September. In reviewing the situation it was some degree of comfort to learn that financial ills are not peculiarly our own. They are faced by all religious bodies. From 1921 to 1927 the benevolent giving of the Southern Baptists dropped from \$11,000,000 to \$8,000,000; the

Methodists South from \$10,500,000 to \$8,400,000; the Methodists North from \$17,000,000 to \$12,000,000 and the Congregationalists from \$5,380,000 to \$4,380,000 and the Northern Baptists from \$10,000,000 to \$6,000,000.

Yet our own problem is not lessened by these facts. Rather one of the significant features of the meeting was the frank acknowledgment of the brotherhood's responsibility for the immediate situation. The group realized that it was not the United Society's work *per se* but the brotherhood's work which was suffering. Is the brotherhood then willing to close an orphans' home? Is it ready to haul down the Christian flag in Tibet? Does it want to shirk its share of the religious educational program in America? With a unanimity that left no doubt as to its sincerity, the sixty men and women cried, No! Rather they felt the churches must be awakened from their deadening lethargy regarding their missionary obligations and arouse within themselves the spirit and means to meet the situation.

The outstanding facts in the immediate situation which the group confronted, as set forth by Acting President Corey, are:

First, the Society faces the problem of decreased receipts for last year and therefore a largely increased deficit.

Second, the financial and industrial situation throughout the country is not normal and indications are that there is a rather hard year before us.

Third, the Pension Fund is in the field after long and careful planning and must be brought to a successful issue.

Fourth, the Society cannot, from the very nature of the case, put on at this time any special effort to decrease or wipe out the debt. It would seem that the debt would necessarily have to be carried another year before a movement can be inaugurated to pay it off.

Fifth, the immediate necessity is to *find a way to support the work for this and the coming year and at the same time not increase the deficit.*

With courage born of faith in the missionary passion of our people the group called upon the churches to care for this immediate necessity. They made no plans for any sensational campaign. There is to be no emergency drive. Yet plainly the task will take unusual effort in these difficult times. The priority of the Pension Fund campaign this fall must be recognized. It would be a major disaster if the Pension Fund campaign did not succeed, and it would likewise be disastrous to the Pension Fund and our brotherhood's life if the Society's work around the world should stagger and fall. While doing the needed special thing our efforts for the regular support of the work must be redoubled, both for the sake of the work itself and for the other interests involved. What is done should be of such a nature and spiritual depth that it will help every cause we have. It is a time to

call ourselves and our people to prayer that God may discover for us and within us resources abreast of the great need which his work faces.

Teaching Religion in Our Schools in China

THERE is a widespread erroneous impression among the people of America regarding the place which the teaching of religion occupies in Christian schools in China. It is said that the present Chinese government has forbidden the teaching of Christianity and the carrying on of Christian activities in mission schools, often leaving the impression that it is only the Christian religion which has been singled out to be banned. Such is not the fact.

It would be foolish to attempt to deny that in practically all non-Christian lands, there has been a growing prejudice against what they are pleased to term "the Western imperialistic religion," but it is not true that in China the teaching of Christianity has been banned in schools and colleges while other religions are allowed full liberty to propagate their religions.

The government manifesto recently issued cannot be interpreted as being against religion. The government is afraid that competition in religious teaching will lead to religious hatreds such as exist in India and Turkey today and, as in these countries, prove to be a menace. This is made plain in the summing up of the case by the Ministry of Education. It says: "There is not only ONE religion. If we allow each religion in the name of education to vie one with the other to propagate religion, the natural tendency will be to create divisions and strife. The Ministry of Education in order to guard against such a possible future calamity is obliged to impose these restrictions which do not apply only to Christianity but to all the other religions as well."

This does not mean that we cannot teach Christianity and carry on Christian activities with the students. We can have worship and voluntary Bible classes and various activities outside the school buildings. Indeed, since the manifesto was announced we have had most encouraging results with our work among students and have more Christian teachers in our schools than ever before. Under the old régime of compulsory religious teaching and worship in our schools, one could not but question the sincerity of the students' religious attitudes and wonder how many would attend worship and Bible study classes were it not compulsory to do so.

This new law is not an unmixed evil. We must make our Christian appeal attractive and virile if we are to attract the students, and when they do make a public decision to follow Christ we will know they are sincere. There must be no let up in our school work in China. It is a fruitful work. We must give the rising generation, as far as we possibly can, an education under Christian influence which counts as much or

more than mere formal teaching of religion. Calls are coming from China for the opening of more schools. There is no note of pessimism, and we know the opportunity is greater now than ever before.

—A. P.

Another Contribution From the Disciples

M. E. SADLER, secretary in the department of religious education of the United Christian Missionary Society, has been granted a leave of absence for eleven months to join the Fact-Finding Staff of the Institute of Social and Religious Research in Japan, at the request of the Laymen's Foreign Mission Inquiry. The Institute plans to spend from \$250,000 to \$500,000 in assembling facts on which a comprehensive objective and penetrating appraisal of foreign missionary work in India, China and Japan may be made.

Mr. Sadler's proved ability in his chosen line of work is evidence that the Institute has made no mistake in his selection for this important undertaking, while for him it will be an avenue for larger vision and more extended service. He leaves in October.

It is of interest to note that another member of the staff going to Japan is H. H. Guy, so well known as one of our first missionaries to that country, while Guy W. Sarvis, late of Hiram College, and who served a number of years in China, will be on the China staff. Our brotherhood at large will be proud to make such a worth-while contribution to this enterprise.

The Miracle of September 10

THERE were 170 men and women in the meeting. They constituted the Continuation and Goals Committee of the North American Pension Commission. Canada and most of the States were represented. Most of the members were business men.

Many of them had come up to this meeting of September 10 and 11 feeling strongly that the Pension program would have to be postponed on account of the business depression and the drought. Full and free opportunity was given to everyone to express his mind. The laymen did most of the talking. They frankly faced all of the adverse conditions. Then with equal courage they considered what would happen if we should stop this movement for the ministry; what if we should carry it through.

The miracle came like the slow spread of dawn as the sun rises. The decision was both unanimous and emphatic that we must go forward in four periods: Preparatory, to October 13; Washington Convention, October 14 to 24; National, culminating in the Week of Solicitation, November 9 to 16; Regional, to June 30, 1931, to complete the Founders Fund of \$8,000,000.

Some of the convictions expressed appear on another page under the title, "Not by Bread Alone."



God Has Not Quit!

By S. J. COREY

SHORTLY before his death A. McLean gave utterance to the bedrock on which the missionary enterprise rests. He said in that tense, epigrammatic way of his which always left a deep sense of authority: "It is because God is what he is that his purposes concerning us are what they are, purposes of good and not of evil. It is because God is what he is that he so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. It is because God is what he is that Jesus commanded his chosen disciples to go into all the world and preach the gospel to the whole creation. It is because God is what he is that spirit-filled and spirit-guided men seek to fill the earth with a knowledge of his glory,

as the waters fill the sea. It is because God is what he is that his people recognize the need of humanity and in gratitude for what has been done for them, seek to pass on this good to others who are without it."

Herein lies the bedrock of missions.

Herein lies the reason why God has not quit in mission lands or anywhere else.

The mission of Christianity to the world is so bound up with the great realities of our religion that it strikes at the very root of things.

Is God a god of love?

Is Christ the universal Savior of men?

Is the Holy Spirit powerful and effective today?

Is the Bible the supreme book of religion?

Can men and society be redeemed?

Is the church God's instrumentality for the advancement of his kingdom?

Before anyone gives the top of his mind to the denial of the world mission of Christianity, he must give the depths of his mind to these fundamental issues. God has not quit, because he cannot quit and be God. We cannot quit because we recognize God as our Heavenly Father. The Christian who says he is not interested in sharing Christ with other peoples, is talking about his own relationship with God—not with some missionary society. The missionary enterprise is so of a piece with the fundamental claims of our faith that to assume that God has quit in far fields, is to challenge his continuance everywhere. The issue of the world mission of Christianity is a big issue. The claim concerning the love of God and the universality of Christ is absolutely meaningless without the parallel claim that the church has an undying responsibility to share God and Christ with all others. God has not quit—therefore we cannot.

Another has said: "The missionary enterprise is the supreme adventure of history. It is the challenge of hope and courage in a world of paralyzing fears and demoralizing futilities. It is the sole claimant as a moral substitute for war. It is the only accredited messenger of good news to a bewildered world and a lone champion of love and good will in a world of hate and war. Any lowering of its standards, or lessening of its power, or cheapening of its motives, is the betrayal of the race and a yielding of the only fortress that flies the flag of brotherhood."

God has not quit because of his very nature. He loves the world just as much as he did when Jesus came as his son and representative and expressed his own soul's love and heart's desire in the command, "Go ye into all the world and preach the gospel to every creature." If we take God and Christ seriously this enterprise is unassailable. There are weaknesses in man's conduct of it, but to deny the task itself is to doubt Christ's spirit and program and quarrel with the Father who sent him.

God has not quit because men need him just as much as they ever did. Can any observing Christian think for a moment that there is any hope in the life

about us, if God is now made negligible? How much more so in lands where there has been no Christian background of the past and where the very religions are so pitifully and terribly inadequate for the need of men's souls. And added to this need is the need that comes because the hard edged force of much of our own western, secular, industrial civilization, which in the large does not take God or spiritual realities into account, spreads throughout the world, and before it even the age-old, non-Christian faiths, are helpless and dissolve, leaving the people with no faith at all. The God of love has not quit in the face of this crying need.

God has not quit when so vast a number of his children, because of ignorance and unhygienic conditions, do not live out half their days. In lands like China and India tens of millions die unnecessarily of disease in childhood, half of them before they are a year old. The body is the temple of the Holy Spirit and the Heavenly Father wishes it to be a vessel of honor, rather than of disease and suffering.

God has not quit while his children in non-Christian lands abide in illiteracy and dark ignorance. His heart longs for them to have some of the fullness of life and power which comes from enlightenment. In India one man in ten can read and one woman in one hundred. In China one man in one hundred and one woman in five hundred. No enlightened earthly father desires his children to grow up in illiteracy. How much more must God long for the darkness of ignorance to pass away.

God has not quit while the longing of millions for the right of freedom and the blessings of peaceful, protecting and uplifting government is unrealized. He suffers with his burdened people as they slowly break the fetters of ignorant rule and slave consciousness. He plows deeply the soil in preparation for self-respecting government and enlightened national life.

God has not quit while such uncounted numbers of his children live in abject and deadening poverty. In India probably half the population lie down hungry at night. Her beggars number more than all the standing armies of the world. Chinese coolies work for ten cents a day. Millions starved in that distressed land last year and millions more will starve this com-

From An Old Prophet

Turn ye, turn ye, my people, saith the Lord,

Do you not hear the wind in the dark trees

Hushing the discord of your strident laughter?

Have you forgotten utterly my voice, And my long love and yearning over you?

Let the wheels rest behind the stolid walls.

Put by the rumbling cart and chariot. Sandal your feet and come away awhile Beside still water where the fields are green.

Walk in the meadow. Note the gentle grace

Of corn and clover. Turn ye, come apart And hearken to the wisdom of the trees. Their good green counsel shall refresh your soul,

And the wild birds that have no nesting place

Shall comfort you with tidings of the land You seek in vain, yet seek forevermore.

What shall it profit you to waste the years Upon the dreary treadmill grinding gold Between the precious stones of youth and age?

Rather grind wheat and bake a goodly loaf

To nourish up the hunger of the soul.

Turn ye, turn ye, my people, saith the Lord,

And find the beauty I have kept for you Even from the beginning of the world.

—BARBARA YOUNG.

—*The New York Times.*

ing winter. We condemn infanticide, but a large proportion of the Chinese girl babies will be disposed of this winter because there is not food enough to keep starvation from the door and a new baby requires more food. Would any human father be content that his children should suffer thus? God suffers and waits on us to take the light and blessing before which hunger and tragic want disappear.

God has not quit while the degradation of women and girls continues on the earth. He longs that every woman and child shall have the opportunity of developing every faculty he has given to them. There are twenty million widows in India of which half a million are under fifteen years of age, who will always be ignorant slaves and animal drudges in the homes of their husbands' families. Half of the womanhood of the world is unemancipated from ignorance and degradation.

God has not quit while thousands of missionaries, and tens of thousands of native preachers and workers, and millions of faithful Christians, work and pray and win others to him, and carry on for him in mission fields. His churches and Sunday schools and Christian day schools are scattered by the scores of thousands through the great cities of the non-Christian world, through the jungle hamlets of Africa, through the villages on the benighted plains of India and China, through the towns of Japan and the islands of the sea and across the vast areas of South America. God abides with his people in all these places.

God has not quit while out in the Orient, far beyond the membership of the churches, and unrelated to the calculated growth of Christianity, his Son is becoming more honored and revered every day. Out in these lands of age-old ethnic religions Jesus is becoming every day more and more the moral and ethical standard by which religions and religionists

are measured. Apologies are being made for the character of Mohammed and Hindu saints today, but the character of Jesus stands transcendent. He is in the world today, East and West, the apex of what anyone has conceived for human character and infinitely more. It is indeed difficult to find among educated and religious men, anywhere on earth today, one who will not instantly admit that Jesus is the world's premier ethical and religious personality.

God did not quit when all the world lay in darkness and Jesus gave command to his little group to go disciple all nations. He did not quit when the earnest missionaries from Southern Europe toiled for five hundred years, through seeming defeat and martyrdom to convert our crude and pagan nordic ancestors. He did not quit when Morrison died in China after a lifetime of suffering effort and only three converts. He did not quit when Livingstone fell in the heart of an Africa which was bowed down under abject slavery and deepest ignorance. He did not quit when the robbers killed Shelton on the heights of Tibet and left a little orphaned group of missionaries and a handful of native Christians to carry on. God never has quit and he never will. Our discouragements are invitations to renewed effort. We can do almost anything when we know God is with us. Our assurance lies in the fact that there is nothing in all human effort in which God has more interest, or has given more promise of his presence and power, than in the world extension of his kingdom. Carey said to the cynical captain of the vessel in which he sailed to India, that the outlook for the enterprise was as bright as the promises of God. We can say that the missionary enterprise is the carrying out of the eternal purposes of the Heavenly Father, that we have behind us the invincible forces of the universe and that the final result is as assured as that God lives and loves the world.

The Undying Fire

RELIGION is the undying fire of human aspirations; its glare searched the Great Dark long before our little lamps of culture were ever invented. The monstrous shapes and ghastly figures that seemed to hover where the wild life fought the great dark in those early days of savagery have been driven back by the steady even light of modern culture, but out beyond the illumination of our craft and knowledge there streams the quenchless glare of religious aspirations, searching amid the vague shapes and shadows for those further possibilities which all being has to offer. There is no questing in all human life so valiant, so heroic, so adventurous as religion!

—*The Wrestle of Religion with Truth.*



A Call to Washington

FROM

*The President of the International
Convention of Disciples of Christ*

R. A. LONG

HERE are many things that make the approaching International and World Conventions in Washington of supreme importance to our people.

We have had great conventions. Our Jubilee Convention in Cincinnati in 1899, the Centennial Convention in Pittsburgh in 1909, and the convention in Cleveland in 1924, when our women celebrated their Golden Jubilee—all these marked high points in our history as a people, and the impetus of those great days carried us noticeably forward. Those who attended these conventions received blessings of great spiritual uplift that will continue with them through life.

The Washington Conventions should prove of equal if not greater significance. Those who come will not only have the privilege of sharing in history-making events, but will receive for themselves unique experiences of heart and soul that will abide to the end of their days.

Naturally, we will all be interested in hearing of the achievements of the year of our evangelistic, missionary, educational and benevolent interests at home and abroad, but beyond these are the particularly outstanding features that mark these conventions.

This will be the first time that our people as a religious body have met in Washington, the capital of our nation. This thought should stir our patriotic and religious fervor. Washington is not only one of the most beautiful cities of the world, but as the seat of our government symbolizes those mighty influences which affect all the nations of the earth. Every individual that comes to these conventions will feel an interest in his own capital city, will get the inspiration of its beautiful buildings and monuments, and his heart will feel the glow of its indefinable atmosphere.

The world-wide commemoration of Pentecost in 1930

has claimed our very great interest. It is fitting that our people, who led the other communions in the planning of the celebration of the nineteen hundredth anniversary of Pentecost should build their own convention programs in this year about the theme of Pentecost. The messages of the speakers throughout the two conventions will be permeated with much of the spiritual power of the first Pentecost. During the conventions, too, we will hear the inspiring reports of the results of the great Pentecostal programs of the churches in this and other lands.

Our hearts thrill with the thought that our brethren of so many lands will gather in their first World Convention. The leaders of our churches from many nations will tell of the progress that our common faith is making throughout the earth. The anticipation of such fellowships should fill our hearts with joy.

The Pension Fund, of common and supreme concern to our people, will occupy much of our thought at our International Convention. The canvass of our churches will follow soon after adjournment, when each member will be given an opportunity to record his convictions regarding the primacy of preaching the gospel.

THOUSANDS of our convention folk will view the National City Christian Church, and will assemble at the sunrise hour at Thomas Circle for the dedication of this building, pronounced by critics to be the most beautiful church edifice in Washington except the Cathedral of St. Albans. This church will be open daily to visitors and worshipers throughout both conventions, and an hour of each day will be set apart for preaching service. What a privilege!

Yes, these two conventions in Washington call to our people. We should go in great numbers from every section of the country. We should pray that the spirit of unity and fellowship shall prevail, we should come together in complete consecration to our one Lord. Let us pray that the spirit and power of Pentecost shall prevail in these days of richest fellowship.

Meet Our Hostesses at Washington!

By PAUL MOORE

IT IS largely a history of "cottage" prayer meetings, our development in Washington, D. C. Church after church was started in that way. The "mother" of most of them began in Dr. J. T. Barclay's home near the Navy Yard. Heartbreaking were some of the early struggles of the little group. From time to time some of the well-known preachers came their way, the most notable being Alexander Campbell himself, eighty years ago last June. On this occasion Mr. Campbell had received an invitation to address both houses of Congress. While in Washington he became greatly impressed with the need for a "national" church for the capital city, which had been suggested by some Baltimore brethren, and he strongly advocated in his paper such a development. Isaac Errett, in an early issue of *The Christian Standard*, permitted James Challen to write: "It is a shame to our people that in the capital of our nation we have no public proof of the existence of such a people as the Disciples of Christ." From pillar to post the congregation moved until in 1869 Mr. Errett dedicated a little frame chapel secured from another religious organization. Two years later this was moved to the site where the present brick building on Vermont Avenue was dedicated, by the help of her people all over the country, in 1884. It was in that little frame chapel that President Garfield worshiped and where Guiteau had planned to kill him. F. D. Power's ministry in Washington began in that same little frame house in 1875, one of the most notable ministries of any congregation anywhere. Earl Wilfley has proved himself a notable successor. That church is now "Mother Vermont," having aided in the development of practically all Washington churches.

"Ninth Street" is the largest of our churches east of Ohio, and is the second largest Protestant church and Bible school in Washington. A mission Sunday school organized by Vermont Avenue in 1888, soon a chapel, with E. B. Bagby as minister for sixteen years, and George Miller succeeding him for sixteen years! Great work! And then C. R. Stauffer for a time, and B. H. Melton, after aiding in the erection of the Columbia Heights new building, took the reins of direction of Ninth Street and is carrying on in splendid fashion. This church furnishes to the local convention committee its general chairman, Major Kirby.

The third church, now called the H Street Christian Church, came from a Vermont Avenue mission. R. L. Powers started a Bible school in a third floor room. W. J. Wright held tent meetings; then it was another room and then over a blacksmith's shop they met. H. F. Lutz becoming pastor, a lot was secured

and in 1914 the first section of the present beautiful plant was erected. Preston A. Cave drove the work along and in 1922 a \$60,000 property was the result. Houston Greenwell, not only a Bible college graduate but an attorney-at-law, is the beloved leader now.

The Fifteenth Street Christian Church was started by the Endeavorers of the Vermont Avenue and Ninth Street congregations, but stopped for a time until some cottage prayer meetings led to a tent meeting by W. J. Wright. In 1905 there were five charter members. Then James E. Stuart became pastor and when failing health compelled him to leave the city the membership was 300. Several well-known men followed. S. Reid McAlpin is the beloved leader now.

Our third largest congregation—Columbia Heights, on Park Road, N.W.—is a result of cottage prayer meetings also. For a time services were held in the Post Office building. Two years after E. B. Bagby became pastor a temporary \$8,000 building was placed on a \$12,000 lot, and two and a half years later a \$115,000 building was dedicated, today the valuation of the property being \$200,000. Following the death of E. B. Bagby, B. H. Melton took the lead, Harvey Baker Smith getting a fine grip on the work when Brother Melton moved to Ninth Street. Judge Connaughton, chairman of the board, is one of the vice-chairmen of the local convention committee.

THE Suitland Christian Church was born in 1918. When the little group meeting in the residence of George Norton found need of a church home four women canvassed the neighborhood, and women drove the nails from the boards of a torn down building that those boards might find use in a new building. W. H. Harrison gave a lot and made a loan. For several years Suitland shared a minister with the Struss Memorial Church but since 1928 the former has, under the pastoral care of William La Roche, made steady progress in the face of great difficulties.

An outstanding church of another type is that at Rockville, Maryland, a few miles to the north and west of Washington. Here is one of the oldest organized congregations of the brotherhood, going back to 1817-18, when William McClendham, from Tumblemoor, Ireland, gathered about him and his family a small group of folk who had a few years before taken their stand as "Christians only." They held services and "broke bread" from house to house until they organized as a church in 1820. For fifteen years they struggled. Then came a period of rapid growth. In 1856 the present lot came as a gift to the church, the building upon it being used until 1893 when the pres-

(Continued on page 20.)



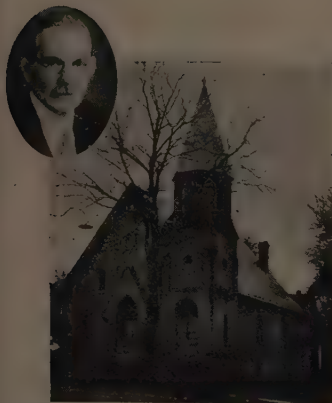
Fifteenth Street Christian Church,
S. Read McAlpin, pastor



Ninth Street Christian Church,
B. H. Melton, pastor



Columbia Heights Christian
Church, Harvey Baker Smith,
pastor



Rockville Christian Church, G. C.
Minor, pastor



The new National City Christian
Church which will be dedicated at
a sunrise service, Sunday morning,
October 19

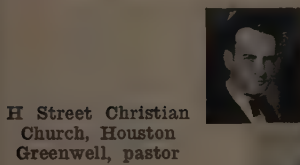


Vermont Avenue Christian Church,
Earle Wildley, pastor



Strauss Memorial
Christian Church, W.
E. Balderson, pastor

Twelfth Street
Christian Church,
J. F. Whitfield,
pastor



H Street Christian
Church, Houston
Greenwell, pastor



Takoma Park Chris-
tian Church, M. El-
more Turner, pastor

International Convention of Disciples of Christ

Commemorating the Nineteen Hundredth Anniversary of Pentecost

October 14-19, 1930, Washington, D. C.

Tuesday Evening, October 14

Washington Auditorium

- R. A. Long and Mrs. Luella St. Clair Moss, presiding
Kenneth W. Bowen, Chaplain
W. E. Braithwaite, Song Leader
7:30-7:45 Hymn, Scripture Lesson, Prayer
Anthem, Convention Chorus
7:45-8:20 Statement Concerning the Convention—Graham Frank, secretary
Presentation of Reports of Agencies, Commissions, and Committees
United Christian Missionary Society
Board of Education
Board of Temperance and Social Welfare
Association for the Promotion of Christian Unity
Pension Fund
Men and Millions Movement
Commission on Budgets and Promotional Relations
Commission for the Direction of Surveys
Rural Church Commission
National City Christian Church
National Association of State Secretaries
8:20 Solo
Introduction and recognition of authors of Pentecost books, hymns and music
Solo
8:30-9:00 President's Address, "The Great Responsibility of the Church"—R. A. Long
9:00 Hymn

Wednesday Morning, October 15

- F. E. Smith, presiding
H. R. Ford, Chaplain
David Owen, Song Leader
9:00-9:15 Hymn
Scripture Lesson, Prayer
Hymn
9:15-9:35 Address, "The Center of the Great Commission"—John D. Zimmerman
9:35-10:00 Address, "The Total Impact of State Missions"—John G. Alber
10:00 Solo
10:05-10:25 Address, "The Lost Beatitude"—Claude J. Miller
10:25-11:00 Pension Fund Introductions and Greetings
11:00 Solo
11:05-11:30 Address, "It Can Be Done"—Lyman Pierce
11:30-12:00 Addresses on the Pension Fund
12:00 Benediction
12:30-2:30 Luncheons
National Evangelistic Association, Raleigh Hotel
Council of Ministers' Wives, Mayflower Hotel
12:30-1:15 Service in National City Christian Church—Sermon by Edgar DeWitt Jones

Wednesday Afternoon, October 15

- 1:30-2:30 Conferences
Missionary Education
Religious Education
Church Erection
State Secretaries' Association
3:00-5:00 Convention Business Session
Hymn
Prayer
Convention Rules of Order
Introduction of Local Committees
Introduction of Committee on

- Program and Arrangements
Introduction of Youth Convention Officers
Introduction of Convention Officers
Reports of Messengers to Churches of Great Britain
Greetings of Fraternal Messengers
Response to Fraternal Messengers
Report of Commission on Budgets and Promotional Relationships
Report of Committee on Direction of Surveys
Report of Committee on Recommendations
Annual Meeting of American Christian Missionary Society
Annual Meeting of Foreign Christian Missionary Society
Annual Meeting of Christian Woman's Board of Missions
Annual Meeting National Benevolent Association

Wednesday Evening, October 15

Washington Auditorium

- R. A. Long, President, presiding
Archie B. Bedford, Chaplain
W. E. Braithwaite, Song Leader
7:30-7:45 Hymn, Scripture Lesson, Prayer
Anthem
7:45-8:15 Address, "Christian Unity After A Century"—Edgar DeWitt Jones
8:15 Anthem—Convention Chorus
8:30-9:00 Address, "Pentecost A Climax and a Blessing"—Jesse M. Bader
9:00 Hymn
Constitution Hall
Cleveland Kleihauer, vice-president, presiding
Hampton Adams, Chaplain
Harrell Biard, Song Leader
7:30-7:45 Hymn, Scripture Lesson, Prayer
Anthem—Convention Chorus
7:45-8:15 Address, "The Letter and the Spirit in the Adventure of Christian Unity"—Roger T. Nooe
8:15 Music—The Vermont Avenue Christian Church Quartette
8:30-9:00 Address, "Pentecost a Climax and a Beginning"—Charles Reign Scoville
9:00 Hymn

Thursday Morning, October 16

- Miss Mary Campbell, vice-president United Christian Missionary Society, presiding
Hugh Dwight Darsie, Chaplain
Ralph W. Pollock, Song Leader
9:00-9:15 Hymn, Scripture Lesson, Prayer
9:15-9:45 Address, "Across the Threshold"—Mrs. Alda R. Teachout
9:45-10:15 Address, "Teaching With the Master Teacher"—Roy G. Rose
10:15 Hymn
10:20-10:40 Address, "The Temple Beautiful"—Wm. F. Rothenburger
10:40 Solo
10:45-11:00 Address, "The Church Makes Progress in the Coke Regions"—Charles Aldrich
11:00-11:30 Address, "Forward From Pentecost in Home Missions"—Dr. Charles L. White
11:35 Hymn
11:40-12:00 Address, "Partnership in a World-Wide Enterprise"—Paul G. Preston
12:00 Benediction

- 12:30-2:30 Luncheons
Thousand Dollar Club, Raleigh Hotel
Women's Missionary Organizations, Mayflower Hotel
Church Life Foundation
12:30-1:15 Service in National City Christian Church—Sermon by George W. Knepper

Thursday Afternoon, October 16

- 1:30-2:30 Conferences
Missionary Education
Religious Education
Church Erection
Council of Ministers' Wives
State Secretaries Association
3:00-5:00 Convention Business Session
Hymn
Prayer
WORLD CALL
American Bible Representative
Report of Rural Church Commission
Report of Association for the Promotion of Christian Unity
Report of Pension Fund
Report of State Secretaries' Association
Report of National City Christian Church
Report of Committee on Recommendations
Business Session American Christian Missionary Society
Business Session Foreign Christian Missionary Society
Business Session Christian Woman's Board of Missions
Business Session National Benevolent Association

Thursday Evening, October 16

Washington Auditorium

- W. N. Briney, vice-president, presiding
Clark Walker Cummings, Chaplain
Harrell Biard, Song leader
7:30-7:45 Hymn, Scripture Lesson, Prayer
Anthem—The Convention Chorus
7:45-8:15 Address, "The World Message and Mission of Christianity"—Dean Luther A. Weigle
8:15 Music—Washington Male Quartette
8:30-9:00 Address, "The World Mission of the United Christian Missionary Society"—Stephen J. Corey
Constitution Hall
Mrs. Luella St. Clair Moss, vice-president, presiding
Joel Lee Jones, Chaplain
W. E. Braithwaite, Song Leader
7:30-7:45 Hymn, Scripture Lesson, Prayer
Music—Washington Male Quartette
7:45-8:15 Address, "The World Mission of the United Christian Missionary Society"—Stephen J. Corey
8:15 Anthem—Convention Chorus
8:30-9:00 Address, "The World Message and Mission of Christianity"—Charles T. Paul
9:00 Hymn

Friday Morning, October 17

- Stephen J. Corey, acting president, United Christian Missionary Society, presiding
W. M. Norment, Chaplain
Charles H. Richards, Song Leader
9:00-9:15 Hymn, Scripture Lesson, Prayer
9:15-9:35 Address, "Pentecostal Sharing With the Needy"—F. M. Rogers

9:35 Hymn
 9:45-11:30 The Spirit of Pentecost
 In India—Donald A. McGavran
 In China—Miss Chun Hai Ren
 In Africa—P. D. Snipes
 In Japan—Professor Yokichi Hirai
 In Latin America—Miss Elma Irelan
 Introduction and Sentence Messages from Other Fields
 11:00 Solo
 11:05-11:30 Address, "Jesus Christ and the World Today"—Alexander Paul
 11:30 Hymn
 11:35-12:00 Address on Pension Fund
 12:30-2:30 Luncheon
 World Call, Washington Hotel
 Elementary Division Workers
 National Benevolent Association
 Joint Luncheon—Temperance and Social Welfare and Christian Unity
 12:30-1:15 Service in National City Christian Church

Friday Afternoon, October 17

1:45-2:50 Conferences
 General Conference on Work of the United Christian Missionary Society, at the Auditorium
 3:00-5:00 Convention Business Session
 Hymn
 Prayer
 Report of the United Christian Missionary Society
 Report of the Committee on Recommendations
 Business Session of the United Christian Missionary Society
 5:30-7:00 College Banquets

Friday Evening, October 17

Washington Auditorium

Cleveland Kleihauer, vice-president, presiding
 John Barclay, Chaplain
 W. E. Braithwaite, Song Leader
 7:30-7:45 Hymn, Scripture Lesson, Prayer
 Solo
 7:45-8:15 Address, "The Ministry"—A. E. Cory
 8:15 Anthem—The Convention Chorus
 8:30-9:00 Address, "The Place of the Church in Higher Education"—John H. Wood
 9:00 Hymn, "Take My Life and Let It Be Consecrated"

Constitution Hall

R. A. Long, President, presiding
 Richard A. Wallace, Chaplain
 Harrell Biard, Song Leader
 7:30-7:45 Hymn, Scripture Lesson, Prayer
 Anthem—The Convention Chorus
 7:45-8:15 Address, "The Ministry"—Graham Frank
 8:30-9:00 Address, "The Place of the Church in Higher Education"—Arthur Braden
 9:00 Hymn

Saturday Morning, October 18

John H. Wood, president Board of Education, presiding
 G. Edwin Osborne, Chaplain
 Roy E. Jarman, Song Leader
 9:00-9:15 Hymn, Scripture Lesson, Prayer
 Introduction of Educational Workers
 9:45 Hymn
 9:50-10:15 Address, "The Educational Antecedents of Pentecost"—E. M. Walts
 10:15-10:40 Address, "The Educational Consequences of Pentecost"—Rodney K. McQuary
 10:40 Hymn
 10:45-11:15 Address—H. O. Pritchard
 11:15 Hymn
 11:20-11:35 Address, "The Prayer Chapel"—Mrs. R. S. Latshaw
 11:35-12:00 Address, "The Testimony of the Disciples at the Nation's Capital"—J. J. Castleberry
 12:30-2:30 Pension Fund Luncheon Conference

Saturday Afternoon, October 18

3:00-5:00 Convention Business Session
 Hymn
 Prayer
 Report of Board of Education
 Report of Committee on Recommendations
 Election of Convention Officers

5:00-5:45 Service in National City Christian Church
 5:30-7:00 Young People's Banquet
 West Virginia State Convention Banquet

Saturday Evening, October 18

Washington Auditorium

Mrs. Luella St. Clair Moss, vice-president, International Convention, and Robert W. Burns, President, Disciples Youth Convention, presiding
 7:30-7:45 Processional Hymn
 Scripture Lesson
 Music
 7:45-8:25 Young People's Addresses
 "The Highway of Economic Justice"—Wayne A. R. Leys
 "The Highway of Racial Brotherhood"—Frances C. Dwyar
 "The Highway of World Peace"—Ed. Settler
 "The Highway of Christian Unity"—Ellen L. Wilson
 8:25 Music
 8:30-9:00 Address, "The Church and Public Morality"
 Constitution Hall
 W. N. Briney, vice-president International Convention, and Thomas R. Giltner, vice-president Disciples Youth Convention, presiding

7:30-7:45 Processional Hymn
 Scripture Lesson
 Music
 7:45-8:25 Young People's Addresses
 "The Highway of Economic Justice"—M. Elmore Turner
 "The Highway of Racial Brotherhood"—Arthur T. S. Markley
 "The Highway of World Peace"—George Earl Owen
 "The Highway of Christian Unity"—Garnett H. Rainey
 8:25 Music
 8:30 Address, "The Church and Public Morality"—Alva W. Taylor

Sunday Morning, October 19

6:30 Sunrise Dedication of National City Christian Church
 7:30 Youth Convention Breakfast
 9:30 Sunday school in Washington Churches
 11:00 Morning Services in Washington Churches

Sunday Afternoon, October 19

3:00-4:00 The Communion of the Lord's Supper at Washington Auditorium and Constitution Hall
 4:30-5:30 Reception to Missionaries and Overseas Delegates

Reduced Rates to Washington Conventions

The Railroad Passenger Associations in the United States and Canada have granted reduced rates to the International Convention of Disciples of Christ and to the World Convention of Churches of Christ, meeting in Washington, D. C., October 14-23, 1930. The following reductions have been made:

For short limit ticket—fare and one-half for the round trip.

For thirty-day limit ticket—fare and three-fifths for the round trip.

Both reduced fares are granted on the round trip identification certificate plan.

The selling dates for the fare and one-half tickets will be October 11-14, and October 17-19, with final return limit October 29, except as follows:

Oklahoma, Texas, Colorado (except Julesburg), and Alberta, Canada—selling dates October 10-13, and October 16-18, final return limit, October 30.

Montana, Southern Idaho, Arizona, British Columbia, Nevada, Northern Idaho, Oregon (except via California), Washington—selling dates October 9-12, and October 15-17, with final return limit November 5, except that the final return limit on tickets purchased in Montana, and Southern Idaho will be October 31.

California—October 8-11, and October 14-16, final return limit November 5.

Oregon (via California), October 7-11, and October 13-15, final return limit November 5.

Selling dates for the fare and three-fifths tickets will be the same as above but the final return limit will be thirty days in addition to date of sale. While the basis of one and three-fifths fare is slightly higher than the one and one-half fare basis, undoubtedly many delegates will desire to avail themselves of the opportunity of obtaining the much longer limit of thirty days by paying the slight difference in fare. To obtain either reduced rate an identification certificate must be obtained from the undersigned and pre-

sented to ticket agent at which time purchaser should indicate to ticket agent which ticket is desired—namely, whether ticket at one and one-half fare with short limit, or ticket at one and three-fifths fare with limit of thirty days from date of sale. Necessary identification certificates will be sent by the undersigned upon receipt of request for same, accompanied by self-addressed, stamped envelope. *Delegates must have the certificate to secure the reduced rates.*—H. B. HOLLOWAY, Transportation Secretary, International and World Conventions, Missions Bldg., Indianapolis, Ind.

Apropos of the Conventions

The Executive Committee of the United Christian Missionary Society will hold its October meeting in Washington, D. C., on Monday, October 13. On Tuesday, October 14, the Board of Managers of the United Society will meet.

During the period of the International Convention a conference of all interested in matters connected with the work of Church Erection will be held every morning, beginning on Wednesday, October 15, from 8:30 to 9:00 o'clock in the church erection booth of the Exhibit Room in the Washington Auditorium.

Don't fail to visit the Exhibit Room in the Washington Auditorium! In that room will be located most of the booths—banquet and luncheon ticket booth, information desk, registration booth, etc.—besides the exhibits of our national agencies. It is arranged especially for your convenience and comfort.

Because of the conference of the United Christian Missionary Society on Friday October 17, at 1:45 o'clock, the only large luncheon scheduled for that day is the WORLD CALL Luncheon which has promised to close its program in ample time for all guests to adjourn to the conference. The Washington Hotel, where the luncheon will be held, is within a few minutes walk of the Washington Auditorium, where the conference will be held.

World Convention of Churches of Christ

October 19-23, 1930

Washington, D. C.

Sunday Afternoon, October 19

- 3:00 Communion Service, held jointly with International Convention
 4:30 Reception to all missionaries and overseas delegates—Hall of Nations, Washington Hotel
 6:00 Young People's Vesper Service
 Leader—John Burkhardt, Kansas City, Missouri
 Place—National City Christian Church

Sunday Evening

Washington Auditorium

Jesse M. Bader, Presiding
 W. E. Braithwaite, Song Leader

Constitution Hall

Chas. S. Medbury, Presiding
 Harrell Biard, Song Leader

SESSION THEME—DEEPENING WORLD FELLOWSHIP AMONG THE CHURCHES OF CHRIST

- 7:30 Hymn, Scripture Reading and Prayer
 Washington Auditorium—J. W. Black, Leicester, England
 Constitution Hall—C. R. Stauffer, Atlanta, Georgia
 Anthem—Convention Chorus
 8:15 Special Music
 8:20 Roll Call of Nations
 Each representative will bring a three-minute greeting from the churches of his country.
 9:25 Hymn—"Blest Be the Tie that Binds"
 (To be sung in the different languages of the nations represented)

Monday Morning, October 20

Washington Auditorium

H. H. Peters, Presiding
 Frank Foster, Song Leader

Constitution Hall

Mrs. Florence Miller Black, Presiding
 Paul Campbell, Song Leader

SESSION THEME—OUR BOOK OF BEGINNINGS

- 9:00 Hymn, Scripture Reading and Prayer
 Washington Auditorium—E. C. Hinrichsen, Brisbane, Australia
 Constitution Hall—W. D. Cunningham, Tokyo, Japan
 Special Music
 9:20 Address—"How We Began in Great Britain"
 Washington Auditorium—Wm. Robinson, Birmingham, England
 Constitution Hall—George Scarff, Liverpool, England
 9:35 Address—"Beginnings 'Neath the Southern Cross in New Zealand'"
 Washington Auditorium—A. A. Creamer, Auckland, New Zealand
 Constitution Hall—F. D. Knapp, Nelson, New Zealand
 9:50 Address—"Beginnings 'Neath the Southern Cross in Australia'"
 Washington Auditorium—Wm. Morrow, Adelaide, Australia
 Constitution Hall—T. E. Rofe, Sydney, Australia
 10:05 Hymn—"Faith of Our Fathers"
 10:10 Address—"First Fruits in Canada"
 Washington Auditorium—Hugh Kilgour, Toronto, Canada
 Constitution Hall—W. H. Harding, Summerside, P. E. I., Canada
 10:25 Address—"The Movement Begins in the United States"
 Washington Auditorium—Wm. Briney, Louisville, Kentucky
 Constitution Hall—Judge Jesse F. Holt, Sherman, Texas
 10:45 Hymn—"Jesus Shall Reign Where'er the Sun"
 10:50 Address—"Early Attempts in World Missions"
 Washington Auditorium—Mrs. J. M. Stearns, New York City
 Constitution Hall—George A. Miller, Omaha, Nebraska
 11:15 Address—"What About the Cause of Christ in Russia?"
 Washington Auditorium—I. S. Prokhanoff, Leningrad, Russia
 Constitution Hall—John Johnson, New York City
 11:30 Special Music

11:35 Sermon—"A World Christian Fellowship"

Washington Auditorium—J. E. Thomas, Melbourne, Australia
 Constitution Hall—Cleveland Kleihauer, Seattle, Wash.

Monday Afternoon

Washington Auditorium

P. H. Welshimer, Presiding
 A. P. Wilson, Song Leader

Constitution Hall

Mrs. Maude Ferris, Presiding
 C. B. Clark, Song Leader

SESSION THEME—ACHIEVEMENTS OF A CENTURY

- 1:45 Hymn, Scripture Reading and Prayer
 Washington Auditorium—Dr. Fred Wallace, Halifax, N. S., Can.
 Constitution Hall—George Klingman, Louisville, Ky.
 Special Music
 2:00 Address—"The Story of a Century in Evangelism"
 Washington Auditorium—Colby D. Hall, Ft. Worth, Texas
 Constitution Hall—I. J. Cahill, Cleveland, Ohio
 2:20 Address—"Up Through a Century in the Bible Schools"
 Washington Auditorium—C. E. Lemmon, Columbia, Missouri
 Constitution Hall—Willard M. Wickizer, Des Moines, Iowa
 2:40 Address—"The Rising Tide of Christian Unity"
 Washington Auditorium—H. O. Breeden, Oakland, Calif.
 Constitution Hall—Warren Grafton, Los Angeles, Calif.
 3:00 Hymn—"O Zion Haste Thy Mission High Fulfilling"
 3:05 Address—"The Redeemed of Every Nation"
 Washington Auditorium—Mrs. Roy Rutherford, Little Rock, Ark.
 Constitution Hall—Mrs. W. F. Rothenburger, Indianapolis, Ind.
 3:25 Address—"What Hath Been Written"
 Washington Auditorium—B. A. Abbott, St. Louis, Missouri
 Constitution Hall—C. C. Ware, Wilson, N. C.
 3:45 Address—"The Adventure of the Educator"
 Washington Auditorium—I. N. McCash, Enid, Okla.
 Constitution Hall—Cloyd Goodnight, Bethany, W. Va.
 4:05 Hymn—"A Charge to Keep I Have"
 4:10 Sermon—"God's Leadership for Tomorrow"
 Washington Auditorium—S. J. Mathieson, Denver, Colorado
 Constitution Hall—Howard Fagan, Los Angeles, California
 4:30 Hymn—"Onward Christian Soldiers"
 4:35 World Convention Business Session,
 Washington Auditorium
 Report of Recommendations Committee
 Report of Nominating Committee
 Report of Time and Place Committee
 5:00 Vesper Service—National City Christian Church
 Sermon—George A. Campbell, St. Louis, Missouri

Monday Evening

Washington Auditorium

Wm. Morrow, Presiding
 Harrell Biard, Song Leader

Constitution Hall

W. R. Walker, Presiding
 W. E. Braithwaite, Song Leader

- 7:30 Hymn, Scripture Reading and Prayer
 Washington Auditorium—Wm. J. Lockhart, Des Moines, Iowa
 Constitution Hall—W. A. C. Wendorf, Wooloowin, Australia
 Anthem—Convention Chorus
 7:50 Introduction of Fraternal Delegates
 8:20 Special Music
 8:25 Address—"The Church Invincible"
 Washington Auditorium—Lee Sadler, Greenville, N. C.
 Constitution Hall—Elijah V. Stivers, Eugene, Oregon

8:55 Hymn—"I Love Thy Kingdom Lord"
 9:00 Singers' Sacred Concert

Tuesday Morning, October 21

Washington Auditorium

Chas. Reign Scoville, Presiding
 Owen Walker, Song Leader

Constitution Hall

C. R. Stauffer, Presiding
 Frank C. Huston, Song Leader

SESSION THEME—PENTECOST AMONG THE NATIONS

- 9:00 Hymn, Scripture Reading and Prayer
 Washington Auditorium—Roy Biser, Sherman, Texas
 Constitution Hall—Joseph D. Boyd, Coffeyville, Kansas
 Special Music
 9:20 Pentecost Flashes from the Fields
 10:30 Special Music
 10:35 Address—"The Altar Fires of Faith"
 Washington Auditorium—Jacob Goldner, Cleveland, Ohio
 Constitution Hall—J. B. Hunley, Walla Walla, Washington
 11:00 "With the Early Disciples in an Upper Room Fellowship of Prayer"
 Leader—Washington Auditorium—Horace Kingsbury, Hopkinsville, Kentucky
 Leader—Constitution Hall—Hugh B. Kilgour, Toronto, Ontario, Can.
 12:30 "All Nations" Luncheon—Mayflower Hotel
 2:30 Memorial Service at the Garfield Monument

Tuesday Afternoon

This period has been set aside for sight-seeing and recreation. It is hoped that everyone in attendance at the World Convention will be faithful and prompt in attending all the sessions, planning to use this afternoon for seeing Washington.
 5:00 Vesper Service—National City Christian Church
 Sermon—Wm. Robinson, Overdale College, Birmingham, England
 Pension Fund Complimentary Dinner to Overseas Delegates—Raleigh Hotel

Tuesday Evening

Washington Auditorium

J. W. Black, Presiding
 W. E. Braithwaite, Song Leader

Constitution Hall

J. E. Thomas, Presiding
 Harrell Biard, Song Leader

- 7:30 Hymn, Scripture Reading and Prayer
 Washington Auditorium—Paul Reager, Oakland, Calif.
 Constitution Hall—George Marsh, Minneapolis, Minn.
 Anthem—Convention Chorus
 7:50 Address—"The Plea for Christian Unity"
 Washington Auditorium—Claude E. Hill, Tulsa, Okla.
 Constitution Hall—F. D. Kershner, Indianapolis, Ind.
 8:20 Special Music
 8:30 Address—"The Purpose of Christian Unity"
 Washington Auditorium—George W. Knepper, Akron, Ohio
 Constitution Hall—L. D. Anderson, Ft. Worth, Texas
 Hymn—"My Hope is Built on Nothing Less"

Wednesday Morning, October 22

Washington Auditorium

Roger Nooe, Presiding
 Virgil Brock, Song Leader

Constitution Hall

W. R. Holder, Presiding
 C. Sheldon Conard, Song Leader

SESSION THEME—PRESENT-DAY AFFIRMATIONS OF OUR CHRISTIAN FAITH

- 9:00 Hymn, Scripture Reading and Prayer
 Washington Auditorium—Dr. W. E. Macklin, San Gabriel, Calif.
 Constitution Hall—Miss Hwang Li-Ling, Nanking, China
 Special Music

9:20 Address—"Japan's Evaluation of Jesus"

Washington Auditorium—Yokichi Hirai, Tokyo, Japan
Constitution Hall—Toyozo W. Nakarai, Indianapolis, Ind.

9:40 Address—"Christ and the Changing Order in China"

Washington Auditorium—Keh Ching Chen, Luchowfu, China
Constitution Hall—Miss Hsi-Ren Chen, Nanking, China

10:00 Address—"India's Consciousness of Christ"

Washington Auditorium—Don McGavran, Damoh, India
Constitution Hall—V. C. Rambo, Mungeli, India

10:20 Hymn—"Christ for the World We Sing"

10:25 Address—"Day Dawn in the Dark Continent"

Washington Auditorium—A. F. Hensey, Hartford, Connecticut
Constitution Hall—E. R. Moon, Indianapolis, Indiana

10:45 Address—"Footprints of Christ in the Philippines"

Washington Auditorium—Silvester Morales, Laoag, P. I.
Constitution Hall—Albert Esculto, Laoag, P. I.

11:05 Hymn—"O Zion Haste, Thy Mission High Fulfilling"

11:10 Address—"Christ and the Church in Continental Europe"

Washington Auditorium—K. J. Jaroszewicz, Kobryn, Poleski, Poland
Constitution Hall—Ludwig von Gerdell, Berlin, Germany

11:30 Special Music

11:35 Sermon—"What Civilization Owes to the Bible"

Washington Auditorium—George H. Combs, Kansas City, Mo.
Constitution Hall—S. Earl Childers, Eugene, Oregon

Wednesday Afternoon

Washington Auditorium

W. A. Shullenberger, Presiding
Cecil I. Brooks, Song Leader

Constitution Hall

Graham Frank, Presiding
Harry Box, Song Leader

SESSION THEME—PRESENT-DAY AFFIRMATIONS OF OUR CHRISTIAN FAITH

2:00 Hymn, Scripture Reading and Prayer

Washington Auditorium—Tadashi Tominaga, Tokyo, Japan
Constitution Hall—Ching San-Shao, Nanking, China

2:20 Address—"The Gospel's Power Among the Mexicans"

Washington Auditorium—J. M. Cueva, San Antonio, Texas
Constitution Hall—E. T. Westrup, Monterey, Mexico

2:40 Address—"Our Lord's Conquest in South America"

Washington Auditorium—Guy Inman, New York City
Constitution Hall—Robert Lemmon, Paraguay, South America

3:00 Hymn—"Rescue the Perishing"

3:05 Address—"Christian Victories in Jamaica"

Washington Auditorium—George Penso, Kingston, Jamaica
Constitution Hall—Isaac Henderson, Kingston, Jamaica

3:25 Address—"The British Empire's Debt to the Gospel"

Washington Auditorium—J. W. Black, Leicester, England
Constitution Hall—Wm. Morrow, Adelaide, Australia

3:45 Address—"The Faith of the Fathers—The American Heritage"

Washington Auditorium—R. C. Snodgrass, Amarillo, Texas
Constitution Hall—E. C. Mobley, Oklahoma City, Oklahoma

4:05 Special Music

4:10 Sermon—"An Adequate Gospel for the World of Today"

Washington Auditorium—C. M. Gordon, Norfolk, Va.
Constitution Hall—E. F. Leake, Portland, Oregon

5:00 Vesper Service—National City Christian Church

Sermon—I. N. McCash, Enid, Oklahoma

Wednesday Evening

Washington Auditorium

R. A. Long, Presiding
Harrell Biard, Song Leader

Constitution Hall

George Stewart, Presiding
W. E. Braithwaite, Song Leader

7:30 Hymn, Scripture Reading and Prayer

Washington Auditorium—Miss Mary Kelly, Nanking, China
Constitution Hall—U. E. Harmon, Tacoma, Wash.

Anthem—Convention Chorus

7:50 Address—"Mechanistic Hindrances to World Missions"

Washington Auditorium—Arthur Holmes, Philadelphia, Pa.
Address—"Vital Issues in World Missions"

Constitution Hall—John R. Mott, New York City

8:25 Special Music

8:30 Address—"Vital Issues in World Missions"

Washington Auditorium—John R. Mott, New York City

Address—"Mechanistic Hindrances to World Missions"

Constitution Hall—Arthur Holmes, Philadelphia, Pa.

Thursday Morning, October 23

Washington Auditorium

Fred Carmichael, Presiding
J. E. Sturgis, Song Leader

SESSION THEME—OUR WORLD OPPORTUNITY AND RESPONSIBILITY IN CHRISTIAN EDUCATION

9:00 Hymn, Scripture Reading and Prayer

Myron Brinson, Richmond, Virginia

9:20 Address—"Christian Education in the Home"

Mrs. Walter M. White, Memphis, Tennessee

9:35 Address—"The Trend and Task of Christian Education in the Bible Schools"

Robert M. Hopkins, New York City

10:05 Hymn—"O Love That Wilt Not Let Me Go"

10:10 Address—"Putting Christian Content Into Higher Education"

Wm. Robinson, Birmingham, England

10:45 Address—"The Youth of the Church—The Leadership for Tomorrow"

Daniel A. Poling, New York City

11:30 Special Music

11:35 Sermon—"Jesus the Master Teacher"

George W. Buckner, Jr., Grand Rapids, Michigan

Thursday Afternoon

Washington Auditorium

Wm. Robinson, Presiding

SESSION THEME—THE CHURCHES OF CHRIST CONFRONTING WORLD ISSUES

1:45 Hymn, Scripture Reading and Prayer

Special Music

2:00 Address—"Christ, the Only Hope for a New World"

Homer Carpenter, Louisville, Kentucky

2:25 Address—"Helping Christ Build—A Sober World"—Oliver Stewart,

Chicago, Illinois

"A Brotherly World"—H. L. Herod, Indianapolis, Indiana

"A Warless World"—Kirby Page, New York City

3:55 Hymn—"Am I a Soldier of the Cross?"

4:00 Address—"Christianity or Humanism?"

R. H. Miller, Kansas City, Missouri

5:00 Vesper Service—National City Christian Church

Sermon—L. N. D. Wells, Dallas, Texas

Thursday Evening

Washington Auditorium

Jesse M. Bader, Presiding
Harrell Biard, Song Leader

7:30 Hymn, Scripture Reading and Prayer

C. G. Kindred, Chicago, Illinois

Special Music—"The Hallelujah Chorus" from "The Messiah"—Convention Chorus

8:15 Address—"Crown Him Lord of All"

Hugh McLellan, Winchester, Kentucky

8:50 Hymn—"Crown Him With Many Crowns"

9:00 Benediction

More News About the World Convention

BETWEEN 150 and 200 overseas delegates will attend the World Convention, representing thirty-five countries.

The reception to all overseas delegates and missionaries will be of unusual interest. It will be held in the Hall of Nations in the Washington Hotel on Sunday afternoon at 4:30 o'clock immediately following the communion service in the two auditoriums.

Our churches in Australia and New Zealand will be represented by forty delegates. The Australian churches prepared an exhibit of maps, flags, photographs, posters, and printed matter for display at the convention. The exhibit was sent on the *S. S. Tahiti* which was lost at sea, and although word has come that all mail on the steamer was saved, the packages containing the exhibit have not arrived at this writing, September 12.

During the Roll Call of the Nations on Sunday evening, as each country responds, a representative will present the flag of his country to the convention. At the conclusion of this service a large Christian flag will be unfurled from the top of the auditorium and the audience will sing, each in his native tongue, *Blest Be the Tie That Binds*.

There are 158 speakers on the World Convention program. Besides these, fifty-eight singers will be heard in addition to the chorus of 300 voices which sings each evening.

The Australians in the United States and Canada will entertain the delegates from Australia on Monday evening, October 20. On Wednesday evening, October 22, all the New Zealanders in America will entertain the delegates from New Zealand; the Canadians will get together also on this evening, and those who have served as fraternal delegates to Great Britain will entertain the delegates from Great Britain at dinner at the same time.

On Tuesday afternoon, October 21, at 2:30 o'clock, a brief memorial service will be held at Garfield's Monument. President Garfield was the only preacher-president America has ever had. A wreath will be placed on his monument with appropriate ceremony. The monument is just west of the Capitol.

The Registration Booth for both the International and World Conventions will be opened on Monday afternoon, October 13, at 1:30 o'clock in the west end of the Exhibit Room of the Washington Auditorium. The delegates may register for both conventions at the same time. The registration fee is \$2.00 and entitles one to badges for both conventions, programs, reports, etc.

Not By Bread Alone

Some Pension Fund Articles of Faith

By W. R. WARREN



W. R. Lang
Georgia State
Chairman



George A. Stewart
Chairman for
Canada



H. A. Wilson
Mississippi State
Chairman



George A. Miller
Nebraska State
Chairman

THE State Chairmen of Pension Fund committees and others assembled with them to the number of 170 in the great meeting at Indianapolis, September 10 and 11, gave deliberate expression to some convictions that should be of interest to all our people.

In the high tide of abundance and prosperity it might have been easier to secure the \$8,000,000 of the Founders Fund, but certainly the spiritual content of the movement could not have been what it will be this year.

The very stress of financial loss and reduced income in large sections of the country and among many of our people compels us to face squarely the eternal truth: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It is only on the material side of our lives that we are inconvenienced for the moment, and even so there is no threat anywhere of starvation or pestilence or war.

On the other hand there is a serious questioning of the Word of God, atheism is aggressive and defiant, immorality is widespread and unashamed, crime is organized and opulent. Against all the forces of evil the ministry leads the hosts of God. They are the champions of the righteousness that exalteth a nation, the arch foes of the sin that is a reproach to any people.

Most of the contributions that will be made under present circumstances will come out of earnest thought, devout prayer and deep recognition of the supreme value of the Word of God brought to us by the ministry. Every dollar will be eloquent both of gratitude and of faith; a testimony to the goodness of God through the days that are gone, an expression of confidence in his continued blessing in the days to

come. And such pledges will be paid.

One of the great manufacturers in the meeting declared, "Of course, money is scarce, but scarce money is the kind we will have to get. When was principal made sacred? To be sure there are no earnings for many of us, but there is principal and these pledges will have to be paid out of principal."

Another of the ablest business men present inquired, "What is principal? Is it not the earnings of former years? What if there are no earnings this year? We have the earnings of former years and we expect to have additional earnings in future years. As a matter of fact, however, great numbers of people are earning as much this year as they ever did and many are earning more."

A manufacturer who intimated that his own business was doing well, confessed to having made a real estate investment that was not so good and declared, "Let's put our money where we know it will do good. I'm going to give some of my principal to this."

The clear-cut statement of a banker was, "One of the reasons for the trouble in this country is that we have left God out of our affairs."

From time to time when the success of pension movements in other churches has been mentioned it has been said that we are not warranted in taking much encouragement from this because we lack their ecclesiastical organization. Just as we are determined to make the hard times work to our advantage, we are already capitalizing the general absence of organization among our people. We are forming a complete organization for this specific purpose which will serve the cause of pensions far better than an ancient organization designed for entirely different purposes.



T. C. Burwell
Illinois State
Chairman



J. G. Warren
California, South,
Chairman



C. C. Dobbs
Colorado State
Chairman



W. F. Kohl
South Dakota
Chairman

A Hundred Years and A Thousand Books

By HAROLD E. FEY



THE greatest continued piece of missionary work in history has been done by the American churches in China. It was just a century ago this year when two lone missionaries, Bridgman and Abeel, arrived in South China, to reinforce Dr. Morrison, the Englishman who since 1807 had been the first and only representative of Protestant Christianity among the millions of China. Since that time literally thousands of others have followed the American pioneers and millions of dollars have been spent to carry the gospel to this nation. In this century of endeavor every method known to missions has been tested. Industrial and agricultural as well as evangelistic, medical and educational missions have been developed. One of the most influential methods, however, was an auxiliary to all of these expressions of the Christian enterprise. It was the medium of the printed page.

The early missionaries to China were ardent believers in the great potentialities of Christian literature. They were almost invariably prolific writers. Their translation work was a monumental contribution, not only to the spread of the gospel but to a better mutual understanding between the nations of the East and the West. Their books of religion were supplemented in time by books of science and education, some of which were translations and some original productions. They even conducted most of the diplomatic correspondence, because until after the American Civil War they were practically the only Americans in the Far East who understood the language of the people. United States Minister Reed in 1858 referred to them as follows: "I am bound to say further that the studies of the missionary and those connected with the missionary cause are essential to the interests of our country. Without them as interpreters the public business could not have been transacted. I could not but for them have advanced one step in the discharge of my duties here, or read or written or understood one word of correspondence or treaty stipulations. With them there has been no difficulty or embarrassment." This was the word of a distinguished American diplomat who had gone to China firmly convinced that missionaries were an impractical lot of visionaries!

The writings of missionaries played a great part in introducing the peoples of the Far East to western education, religion and scientific advancement. They also played an important part as interpreters of their own countries to the Asiatic. But one of their greatest achievements was the interpretation of the Asiatics to their own countries. "During the greater part of the nineteenth century Americans looked upon Asia through the eyes of missionaries," says a prominent historian. Before 1900 practically everything that was known about the Far East came from the lips or the pens of missionaries. Some were even called before the United States Congress to address that body when they returned to their homeland. The writings of Williams on China, Allen on Korea, and Verbeck on Japan were eagerly devoured. Williams' book, *The Middle Kingdom*, which only with great difficulty found a publisher in 1847, went through edition after edition for a whole generation and still is one of the best sources of information on the old China.

THIS writing of the missionaries, which after all was only a by-product of their principal task, eventually bore its fruit. "The philanthropic and spiritual interest of an increasing number of Americans in the welfare of China, which was directly created by missionaries, was the one constant force operating on American public opinion in the last decades of the nineteenth century," says Tyler Dennett, a historian who is sometimes highly critical of the missionary enterprise. Not only in politics, however, but in many other ways this persistent and voluminous writing bore its fruit of good will, of fellowship, of enlightenment. Although it was a by-product of the Christian advance, its influence was deep and lasting, extending even to this day.

We can learn a great deal from the part played by Christian literature in the century during which the evangelization of China has been going on. The simplest lesson is that the production of literature, both for use on the field and at home, is a vital part of the missionary enterprise. It must, of course, begin with the translation of the Scriptures into the language of the common people. But it cannot stop there. The new religious books which are stirring the thought and life of English-speaking peoples should also be translated. In fact, the Christian Literature Society of Japan has set out to do just that thing. *The Christ of the Indian Road* by Stanley Jones and *Reality* by Canon Streeter are two of the dozen or more influential modern books which this young society has put into the Japanese language. And the Japanese people are reading such books in increasing numbers.

ANOTHER fact which shouts at us from the long years of Christian work in China is that the production of Christian periodical literature demands our best time, our most effective talent and our money. *The Chinese Repository*, begun in 1832, had as its purpose "the dissemination among foreigners not only of missionary news but of information concerning the laws, customs, history, literature and current events of the empire. It performed the useful task of interpreting China to Westerners, especially to the Western merchants who lived within her gates and who were all too often grossly and contemptuously ignorant of her," (Latourette). This Christian magazine with its successor, *The Chinese Recorder*, has until this day been a standard source for those who tried to understand the mighty changes which have occurred in the almost ten decades of their united existence. Such an organ of united Christian opinion, respected and read not only by the Christian community but also by those whom the Christian community is trying to reach, would perform a valuable ministry in each country.

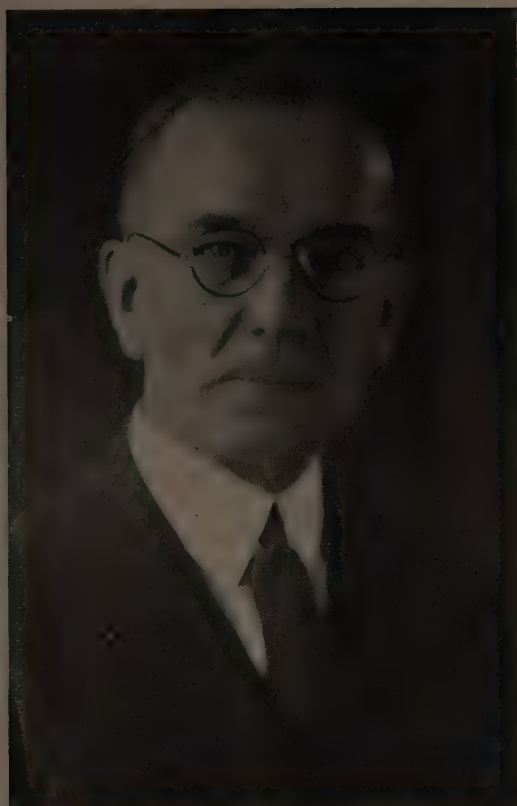
A third fact we can glean from the history of the Christian movement in China is that the effort of the early missionaries to make a Christian approach to the whole of the life of the people should have been continued, and should be reproduced in other lands. The early missionaries seriously attempted to present through literature the Christian view of a wide range of interests, from international law to medicine, from geography to religion. The early leaders of the new day in China thus approached the emergence of their people into the modern world by way of channels cut by Christians. But then, as missionaries began to confine their efforts more and more to only the field of evangelization considered in its narrower sense, the

influence they exerted through the printed page correspondingly waned. Today, with a tremendous new renaissance of literature in China, India, the Philippines and throughout the non-Christian world, the output of Christian literature is totally inadequate, both in quantity and in quality, to meet the opportunity we now have for feeding the intellectual and spiritual hunger of reading millions. With new books, new magazines and new newspapers crowding the news stands the pens of many Christians are still traveling in old grooves.

That this need not be true is shown by the situation with regard to religious literature in the homeland. Surely the atmosphere of this new age is not antagonistic to real religion when in 1928 religious books ranked second only to novels in the number of new books published in America. In that year there were 1,135 novels published, and 776 religious books. In 1880 there were only 239 religious books published, in 1900, 448, in 1920, 665. The advance of interest in religious literature has made this type of book outstrip all others in percentage of total books published. Thirty years ago they were sixth on the list—today they are second. If this is true of America, it might be true of every nation in the Far East, for the same spiritual climate, the same deep hunger, envelops both.

THIS leads to one final observation. The greatest task before the forces interested in the production of Christian literature is to call forth from the people of each country literary talent equal to the task of interpreting the new world in spiritual terms. Why is the Christian movement more influential in Japan today than in almost any other land? It is largely because men like Kagawa have risen up and dedicated not only their vocal cords but also their writing muscles to the service of humanity. This great Christian leader, one of the mighty prophets of the new world, has already more than forty-five books to his credit. Excerpts from four of them recently circulated among the House of Peers brought an appropriation of twenty million yen for the abolition of the slums of six great cities. Is it any wonder that the Kingdom of God movement, with its goal of a million Christians in Japan within three years, is "front-page stuff" in that country? With such indigenous genius interested in the production of all sorts of Christian literature, is it surprising that Japanese newspapers frequently give their most prominent headlines to the activities of the Christian forces of that country; and that they give more space to such news than do the papers of any other country, "Christian" or "non-Christian"?





"He was the most Christlike man I have ever known"

Miner Lee Bates

An Appreciation

By H. O. PRITCHARD

activities in which he was uniformly successful, and his character like a beautiful diamond had many facets. Because of the limitation of space we shall confine this appreciation to his accomplishments as a college president, to his larger brotherhood activities and to his work as a preacher and pastor.

After repeated refusals to accept the presidency of his Alma Mater, Mr. Bates finally acquiesced to the entreaties of the trustees and was elected president of Hiram College on March 5, 1908, and was formally installed on May 20 of that year. On March 22, 1930, his resignation as president was accepted by the trustees and he closed his work on April 1, thus completing twenty-two years of an arduous and unusually successful college administration. He was thirty-eight years of age when he came to the presidency and sixty when he relinquished the office. Hiram College has had eight presidents. Three of them served only one year each, two of them two years each, and three of them had lengthy administrations; B. A. Hinsdale served for twelve years, E. V. Zollars for fourteen years, and Miner Lee Bates for twenty-two years. He presided over the college for one-third of the period of its existence as a college and handed their diplomas to more than three-fifths of all the graduates.

When President Bates began his work there were 274 students enrolled, but only 130 of them were of college rank, the rest being in the preparatory department. When he closed his work there were 350 college students. When he began, the annual current expense budget of the college was \$28,000, of which \$8,000 was an anticipated deficit. Last year the current expenses were \$138,000 and the budget was balanced. In 1908 the endowment funds totaled \$200,000. In 1930 they were approximately \$1,200,000. During that same period nearly \$500,000 was put into grounds, new buildings and equipment. This material advancement is unprecedented in the history of the college.

ALL who know President Bates are aware that this material advancement was the least of his accomplishments. He will not be remembered because of the amount of endowment he secured nor by the number of buildings erected, but rather for the spiritual contribution which he made to the life of the institution. He was the companion and friend of his faculty. He was the counsellor and inspirer of the hosts of students who came and went during those twenty-two years. His greatest monument has been built in the

WHEN Miner Lee Bates passed into the Great Beyond during the early morning of August 20, 1930, one of the truly great souls of our fellowship went away from us. His multitude of friends were all the more unprepared for his departure because of its suddenness. He had been spending his vacation amidst the old haunts around Hiram College and was in unusually good spirits when, without warning, a stroke of apoplexy overtook him. Although medical science and loving care did all that was humanly possible to do, he never regained consciousness and after lingering in a state of coma for nearly a week he went out on the Great Adventure.

A beautiful and fitting memorial service was held in the Hiram church on the afternoon of Friday, August twenty-second, at which appropriate words were spoken by Judge Frederick A. Henry, Professor John Kenyon and the Reverend Scott Cook. Dr. John Goldner read the Scriptures and offered prayer. Harold F. Humbert, pastor of the Hiram church, presided over the services. Thus ended the earthly career of one of God's noblemen.

In attempting to formulate any adequate appreciation of the life and work of Miner Lee Bates, one is at once confronted with the difficult task of choosing what one of his many qualities and which of his manifold labors to emphasize. His was a busy and many-sided life. His endeavors covered a wide range of

hearts of those young men and women and his most eloquent encomium is their love, devotion and friendship. Such a monument is imperishable and such a tribute inexpressible.

Great as was the contribution of Miner Lee Bates to Hiram College, in all probability his contribution to the brotherhood at large was greater. He was an active participant in all the larger planning of our fellowship for more than a quarter of a century. It was he, along with others, who led in the formation in 1911 of the Association of Colleges, which was the first practical step to bring order out of chaos in our college relationships. He took a leading part again in the formation of the Board of Education in 1914, and was a loyal and active member and director of the board at the time of his death. It was he who gave the educational address at the Toronto Convention of our people in 1913 which made such a profound impression, and it is not too much to say that the Men and Millions Movement in its larger objectives and out-reaches was the outgrowth of that address. During the first year and more of that movement he gave of his time, energy and talent almost constantly and gratuitously in assisting the leader of the movement to get it fully launched and well on its way. He had a prominent part in the missionary enterprises of our brotherhood and his eldest son Searle is now serving under the United Christian Missionary Society in China. In these latter days he was a member of the Central Committee of the Commission on the Ministry and was profoundly interested in an adequate pension fund for our ministers. He was a wise counsellor, a capable leader and a far-seeing Christian statesman.

Any appreciation of Miner Lee Bates which fails to mention him as a preacher and pastor would be incomplete. He was a preacher by nature. When he was at his best in the pulpit few men were his equal and none was his superior. Had he given himself wholly to proclaiming the gospel he would easily have ranked as one of the world's greatest preachers. He was a minister at heart. His first work after graduation from Hiram in 1895 was as the pastor of the Christian Church at Newark, Ohio. It was a most difficult field. While he had offers far more alluring, he deliberately chose to go to a hard and unpromising pastorate, for, as he said, "I want a task that will challenge the best that is in me." After a successful ministry at Newark he went to Warren, Ohio, where he was equally beloved and successful. From Warren he went to the old First Church in New York City not only that he might serve the church but also that he might attend Columbia University and Union Theological Seminary to better prepare himself for his life's work. From New York City he came to the presidency of Hiram. He was a pastor by desire and a college president by necessity.

It was especially fitting that he should spend the

closing months of his life in a pastorate. Upon his resignation at Hiram he was called to become the minister of the Gordon Street Church of Christ at Kinston, North Carolina, whose leader, A. E. Cory, had been surrendered by that congregation to the directorship of the Pension Fund. Already Mr. and Mrs. Bates had found their places in the hearts of the Kinston people and that truly great church was splendidly following their leadership.

However, back of and above all these accomplishments as college president, brotherhood leader or pastor and preacher was the character of the man himself. It was not what he did, but what he was that will cause him to be remembered longest. Who that knew him can ever forget his radiant face, his sparkling humor, his contagious laugh, his tolerant spirit and his wholesome personality? It was an inspiration to be in his presence and a benediction indeed to share his friendship. No words can better summarize the character of the man than those of his lifelong associate, Judge Frederick A. Henry, who spoke at the funeral and whose opening sentence was, "Miner Lee Bates was the most Christlike man I have ever known."

Our Hostesses at Washington

(Continued from page 10.)

ent building was dedicated. It was in the older building that the Disciples of Maryland, Delaware, District of Columbia and Virginia met in convention for the first time, fifty-three years ago. Under the leadership of G. C. Minor the church has been enjoying a marked degree of progress. Visitors to the conventions will be welcomed by this "mother church." We have many other fine churches in the Washington area but this is the only one space allows mentioning besides those in the city itself.

Walter F. Smith is now the dean of our ministers in Washington. He is the strength of the Park View Church (formerly Whitney Ave.) which was organized in 1907 by members of the Vermont Avenue congregation under Ira Kimmel.

A life insurance policy left by the husband of Mrs. Anna Strauss, a member of Vermont Avenue, was by Mrs. Strauss and her son diverted to a first payment on a building owned by Methodists, now known as the Strauss Memorial Christian Church. The congregation has gone through many struggles, but in the past five years, under the care of W. E. Balderston, a parsonage has been erected and a hundred members added.

There is one congregation of colored brethren in the city. They have a good location and a good building, dedicated in 1923, the work being organized in 1914. J. F. Whitfield became pastor in March of this year.

Where Thy Treasure Is

By MRS. W. E. MACKLIN

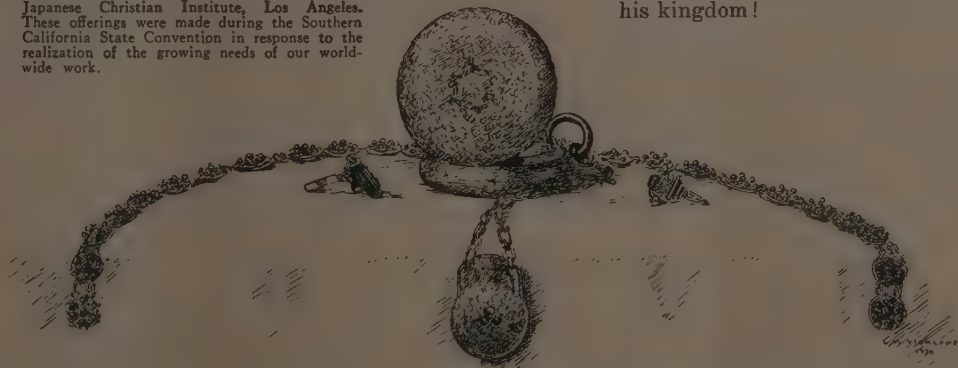
IT WAS during the last session of the Southern California State Convention held at Los Angeles that a vision seemed to come to me.

"Did you hear that moan? That faint cry? 'I'm cold. I need a blanket. Dear mother, do come and cover me, make me warm again.' But mother is busy. She has many things to do, many calls to answer. But listen! 'Dear mother, I'm hungry, so hungry. Please feed me. I'm starving!' But mother is still busy. Now, however, she is praying. Again she hears the cry and turns to answer. 'Yes, child, I hear, we will see about it. I'll see if I can get a blanket for you. I'll bring you some bread—maybe. Times are hard and I'm afraid I cannot get much just now. And really you do not need to eat so much! Pull up the baby blanket over your shoulders. If your feet get cold it won't hurt you—much; and borrow a little bread some place. You should not grow so fast!'"

The "Love Gifts" shown on this page were the treasures of two of our missionaries. Mrs. W. E. Macklin, who has served with her husband for thirty-six years in China, gave the watch, the two rings and the bracelets. Another missionary gave the silver and coral necklace shown at the top of the page. The drawings are by Mrs. Leonora Vickland of our Japanese Christian Institute, Los Angeles. These offerings were made during the Southern California State Convention in response to the realization of the growing needs of our worldwide work.

Is that the answer we Disciples of Christ are satisfied to give to these cries from our children? We go to church and hear about how much our mission work has grown. We pray that more work may be done, that more missionaries may be sent to the far-off lands. We sing beautiful songs of Zion and have great fellowship together. And then return home—after doing *nothing* about caring for this growing work which we have created.

AH, MONEY will not do it all, however. We must give something more precious. Only by going to our treasure chests and finding some precious thing which is linked up with our choicest affection, and giving that as a real Love Gift can our spirits be moved. There is scarcely one among us that has not some cherished possession, too dear for words. It would perhaps make a museum piece, or be capable of being turned into some use by one who would, out of his abundance, pay for it. Let us unearth the treasure, laid carefully away, and bring it out and dedicate it to the Lord of Life and to the work of his kingdom!



Listening In On the World

Comments on Current Happenings from the Christian Point of View

By JAMES A. CRAIN

OLD age pensions, scientifically administered and available for everybody who reaches the age of 65 to 70 without a minimum income, seems destined to take the place of the familiar "poorhouse" or "county farm" which for generations has symbolized the tragedy of old age, poverty and friendlessness. One reads with something of a start that already Alaska, California, Colorado, Kentucky, Maryland, Minnesota, Montana, Nevada, New York, Utah, Wisconsin and Wyoming have adopted laws providing for old age pensions, according to William G. Shepherd, writing in *Collier's Weekly*. The United States, with its strongly entrenched doctrine of economic individualism, has been slow to adopt this policy which is a familiar practice in Argentina, Australia, Austria, Belgium, Bulgaria, Canada, Chile, Czechoslovakia, Denmark, France, Germany, Great Britain, Italy, the Netherlands and a half-dozen other nations of the world. Rather, we have clung tenaciously to the method of sending friendless old people to "poor farms," which in these days are euphemistically camouflaged as "county farms."

Under the old-age pension plan the "county farm" is done away with and the aged poor become the wards of the state. The pension age varies from 65 to 70 for men, with in many cases a minimum of 60 years for women. The payment varies with the states, but averages about one dollar per day per person. The pension permits the recipient to live with friends and pay his way, thus retaining some measure of his self-respect and his dignity as an individual. It is probably no more costly than the cruel and defenseless system which we have followed in the past and its contribution to the self-respect of both the state and the pension recipient more than compensates for any additional cost involved.

Earnest Christians will pause for serious reflection when confronted with the fact that this movement for social justice to the poor and the needy—the most tragic of all poverty and need—was sponsored not by the church, but by a fraternal organization, and at that a fraternal organization whose standing among church members has never been considered very good. But while the churches have been talking about brotherhood and fellowship the Fraternal Order of Eagles has been working ceaselessly for the enactment of old age pension laws in every state in the union, with a measurable degree of success demonstrated in the number of commonwealths which have passed such laws. Pious religionists will never cease to be surprised at the amount of practical faith demonstrated by "publicans and sinners."

There are 122 millions of us in the United States now, as ascertained by the 1930 census, and if the possessions be included, 124 millions. When the first census was taken in 1790 we numbered less than four millions. This is the 15th decennial census and we have doubled our population 31 times. Urban population takes a commanding lead over the rural population with an estimated 60%, counting all communities of less than 2,500 inhabitants as rural. If the rural population be restricted to those actually living on farms, the urban population will reach a much higher percentage. Our great cities continue their abnormal growth. New York now numbers 6,962,200 people, Chicago 3,373,753, with cities like Philadelphia, Pittsburgh, Boston, Baltimore and others in the "Big Ten" class making impressive gains. For the first time the Census Bureau this year took a record of unemployment. Preliminary figures based on reports from twenty-eight states and the District of Columbia indicate that about two and a half million persons were without work on April first, or about 2.06 per cent of the population. If these figures prove to be substantially correct for the entire country it would

seem to indicate that the unemployment situation has been exaggerated as to its seriousness, since it is estimated that two million persons are normally without work in the United States. However, before this estimate can be accepted as reliable there will have to be some sort of reconciliation between the figures of the Census Bureau and the hard facts of experience recorded by the charitable agencies of our cities, which recorded unprecedented demands upon their resources last winter and spring and are planning to meet even greater demands during the approaching winter. The explanation may perhaps be found in the Census Bureau's definition of unemployment or in the relation of the unemployment figures to the total population, but it is practically certain that if unemployment be considered on the basis of the number of wage earners in the United States the percentage for the past year has been extremely large.

A few weeks ago a brokerage firm on Wall Street failed with liabilities of several millions of dollars. For some months previous a young partner in the firm had been purchasing real estate from a Brooklyn capitalist. When the failure of the firm was announced the capitalist returned to the receivers more than a million dollars he had received from the transactions thus taking the loss himself. In striking contrast in ethical attitude is the record of a certain church of which we heard recently which when confronted with a debt of ten thousand dollars, adopted the simple expedient of dissolving its organization and taking the residue of its membership to another section of the city and instituting a new organization under a new name!

There is so much that is impure and unwholesome in the movies that it gives one extreme pleasure to be able to record something good about the industry. Sitting through John McCormack's "Songs of My Heart" last night I kept involuntarily whispering to myself "Thank God for things that are beautiful and pure and clean." Boyish, lovable and whimsical, John McCormack with inimitable Irish wistfulness sings his way into the hearts of his hearers and sends them home lifted far above the usual sexy stuff on which the movies seem to thrive.

A crack train speeding through the night. An open switch or an obstruction on the track and the mighty engine leaves the rails and buries its nose in the bank, there is a rending and ripping of steel coaches, and doctors and nurses begin to remove the injured and the dead. A great city holds an international aircraft show and pilots in whose upbringing and training society has spent thousands of dollars, crash to the ground before the grandstand while "stunting." A passenger bus skids on a gravel road, killing a mother and one son, while two other children are in the hospital fatally injured. Trains, airplanes, motor cars, industrial accidents—what a toll of human life modern civilization demands! No wonder a civilization which tolerates such lack of consideration for human life breeds a race of gunmen who kill without qualms of conscience. When industry, pleasure, amusement and commerce treat human life with such scant consideration why expect the brutalized section of society to treat it with more? And did we not twelve short years ago heroize those who were most proficient in the killing art?

He was a pathetic sight. A man probably fifty years old with that indefinable air of gentility about him. I met him in a state secretary's office. He was a minister out of work. He was pathetically anxious for some lead, some hint, some little encouragement toward securing a pulpit. He had served well in the past, but now younger men are considered before him and usually get the call. A suggestion that a church in another state is without a minister is sufficient to send him off speculating as to how he can reach the place and interview the pulpit committee. He takes down every name greedily. The slightest hint finds lodgment in his mind. Fall is approaching, need is imminent and he must find a place. The craze for youth and the disparagement of age and experience bodes no good for the future of the church.

Homes—and Homes in Porto Rico

By HELENA GILBERT

This article was prepared by Miss Gilbert shortly before her death in July. Her notes revealed the great joy with which she had made friends in the homes of the island at the time of her two months' visit last winter at the end of her twenty-eight years of service with the Christian Woman's Board of Missions and the United Society. One of her last requests was that her sisters type the notes so that her promise to supply the material might be kept.

IN PORTO RICO, as in other countries, there are homes—and homes. I call to mind one home I saw from the outside, the home of an architect, who was making it, in his spare time, his ideal home. It was a beautiful concrete building, in the Spanish style, spreading over a good deal of ground, with glimpses, through tall iron gates, of a lovely patio filled with blooming plants and shrubbery. Trees and shrubbery and plants were on the surrounding grounds.

But the homes we are interested in are the homes of the people, the ordinary homes, the poor homes. These make up primarily the large majority of homes in Porto Rico, as in all countries.

The newer houses of people in comfortable circumstances are generally built of concrete. They are trimmed with little designs in bright colors, of all sizes, but all are attractive. The roofs of these houses are usually of tile. I remember one small home of this kind, the home of a teacher in the public school of one of the towns. When we passed this house in the evening, the radio was usually going, and it gave the impression of a home of comfort and some culture.

The majority of the houses in the country and smaller towns are of frame, and they vary from large and substantial buildings to the little place of one, two or three rooms. In the larger houses, the second story is usually rented, and has a separate entrance. The first story is sometimes used as living quarters, but very often is used as a warehouse of some kind, or a store. Most of the frame houses have only the one story.

The walls of these frame houses are just one thickness of board, no plaster, no wall paper. The walls are sometimes painted. There are no glass windows. The openings have heavy wooden shutters.

The poorest homes of all are those built of palm leaves, and thatched with the same.

Most of the one-story houses stand up from the ground on posts. Many of the poorer houses have no

real steps for entrance. A block of cement, a wooden box standing on end, or perhaps steps made and fastened together, but not fastened on to the house, provide the entrance.

Whether the homes be rich, middle class or poor, there is always found the gracious courtesy and friendliness of the Latin American. If we entered homes where they were washing, they wiped their hands and came to greet us with cordiality. Where there was sickness they were glad to have the missionary call, and they welcomed also the stranger she brought with her. One of our dear old members in Manati welcomed us one night after church service, and was glad to show the visitor how she made thread from the cotton boll, and to tell us about conditions in the island during her childhood, and before the American occupation.

We had the pleasure of being entertained in the homes of several of our Porto Rican pastors. These were very happy occasions. Our friends served at the dinner many Porto Rican dainties, which we were glad to taste and enjoy. Some of them showed us something about the way they cook on the charcoal stoves. The children were present, all dressed up and on their best behavior, just as our children at home are when there is company. The gracious and kindly hospitality of the people whenever we were in their homes was delightful.

I cannot forbear speaking here also of their hospitality and cordiality in the church homes where it was our privilege to be. The stranger within their gates was not forgotten. Almost every one present made it a point to shake the hands of the visitors and to give them a cordial smile, and they did it as if it was a real pleasure to them to do it, and it surely did "warm the cockles of our hearts," and prevented any feeling of homesickness even though the service was in a strange language. We felt that we were in our Father's House indeed, and that all of us were brothers and sisters in Christ Jesus.



All Aboard for Washington!

International Convention of
Disciples of Christ

October 14-19

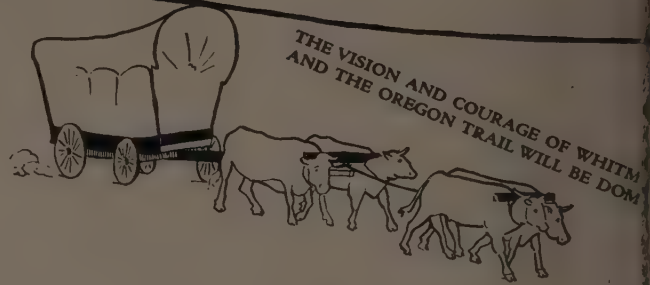
Youth Convention

October 15-19

World Convention of Churches
of Christ

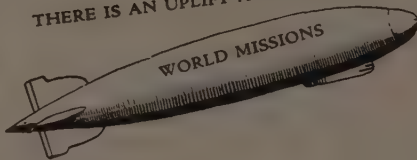
October 19-23

*"A monument to the Pentecostal
Spirit of disciples of Christ"*



CLEAR THE TRACKS—WE'RE BOUND
FOR WORLD BROTHERHOOD!

THERE IS AN UPLIFT ABOUT IT ALL



CHINA AND JAPAN WILL BE HEARD FROM

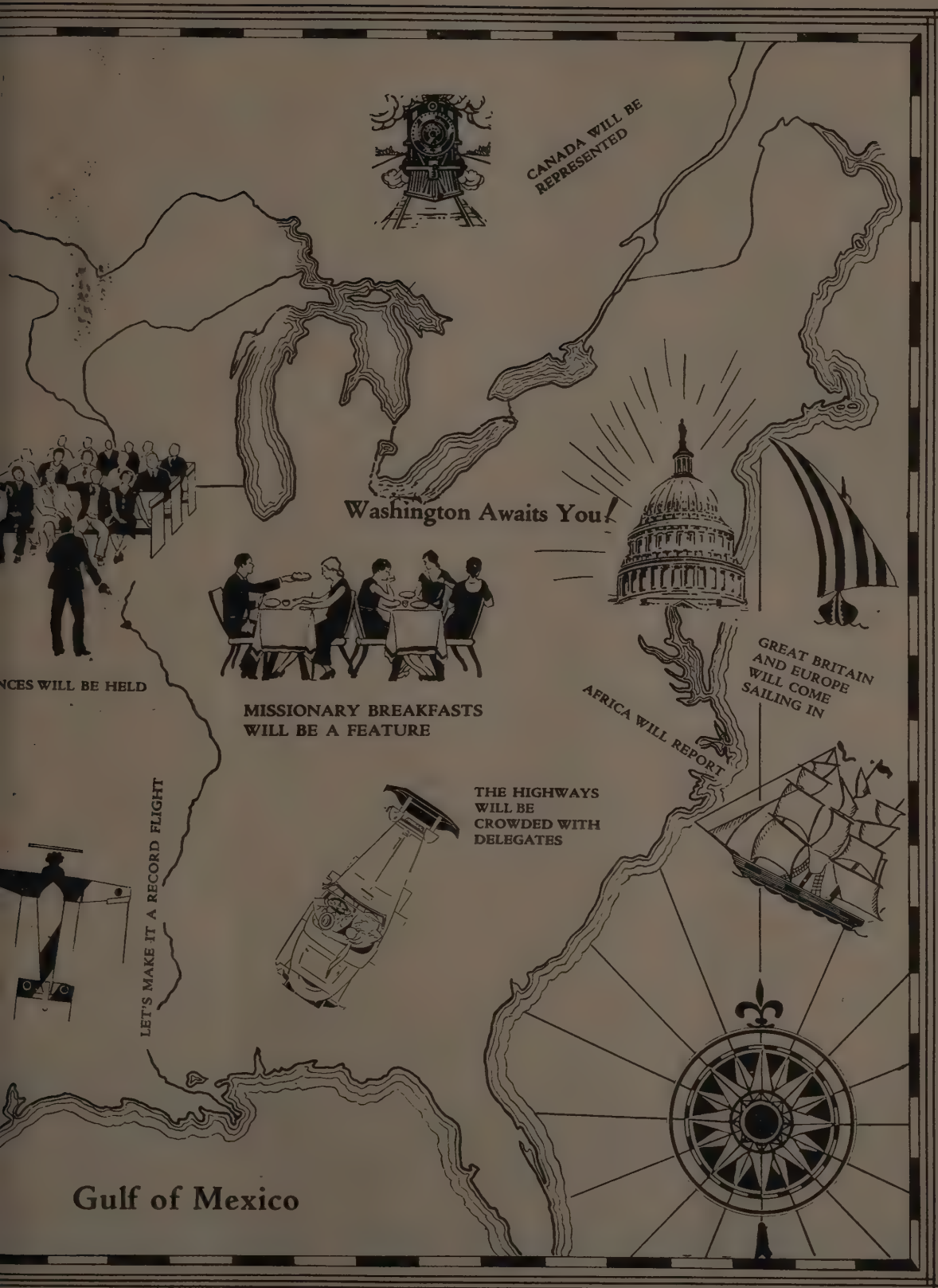


HI, PARD! ROUND UP
A BUNCH



YOUNG INDIA IS ON THE WAY—ALSO THE PHILIPPINES,
AUSTRALIA and NEW ZEALAND

Mexico



Another Monument to Brotherhood Help

By S. K. HALLAM

THE Central Christian Church of Brownsville, Texas, was organized in October, 1910. Previous to this a few members of the Church of Christ, seeing the necessity for an organization, purchased an old store building and residence combined on a well located lot, and remodeled it as a suitable home for the

it as trustees for a church to be organized.

There were enrolled about 30 charter members. Mr. Blackshear was chosen as superintendent of the Bible school and S. K. Hallam was asked to become the minister of the new church until it should be able to employ a pastor. He preached the first sermon in the renovated building the first Sunday in November, 1910, to a congregation that filled the audience room.

After many years of struggle the debt on the property was paid with the assistance of the Church Extension Board. During this time the congregation was served by J. T. T. Craig, Lewis P. Kopp, W. R. Frame, H. H. Saunders, who each served from one to two years. The greatest growth in the history of the church was during the pastorate of E. S. Baker.

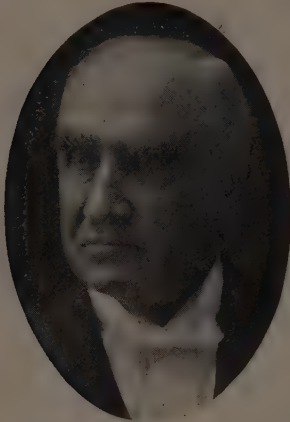
During all these years the congregation was looking forward to the building of a suitable Temple of Worship, but the times did not seem favorable. About ten months ago, when the congregation was without a pastor, S. K. Hallam and George F. Dennis were asked to supply the pulpit. This they agreed to do, without charge, if the congregation would undertake the erection of such a building as the cause in this great and growing city demanded. When the assurance of the department of church erection had been given that it would make a loan of \$15,000 within a year from that time, the congregation was so encouraged that it was decided to go forward with the building program. S. K. Hallam, who had preached the first sermon in the old building, preached the last, and on the following day the workmen began razing the old building to make way for the new building on the same site. This was almost out of the city when purchased, but now is centrally located.

The lots, 100 x 120, are on high ground.

The building is of pressed-face brick and hollow tile. The educational plant is 44 x 90 feet, with basement for Bible school assembly, three classrooms and kitchen well equipped. The second floor contains pastor's study, parlor, Christian Endeavor room and six classrooms, robing rooms and access to the choir platform and pulpit and worship room. This part of the building has hardwood floors, and cathedral glass windows. On the roof of this part is the roof assembly capable of seating 500 or more.

The worship room is 34 x 68, with plastered and celotex walls and ceiling, beautifully tinted, stained glass windows, inlaid oak floor on a concrete base, with fumed oak pews. It will seat comfortably 350 persons. The pulpit platform, also has inlaid oak floor, pulpit, communion table and furnishings to match, with choir platform to one side and partly concealed. Back of the communion table is the baptistry and over it the art glass window representing the river Jordan, apparently flowing into it. The acoustics are perfect and the room is pronounced the most beautiful worship room in the city.

The entire building has now been completed and all bills paid except about \$5,000 which was pledged, or paid in cash or checks, on dedication day, under the fine direction of John H. Booth, secretary of the church erection department of the United Christian Missionary Society. This leaves us with only the loan of the department to be paid during the next six years. I want to bear testimony to the value of the help extended by our church erection department. It not only furnished money, but it was of value still more, if possible, in that it gave our people courage to go forward, which they could not have done without this assurance of help.



S. K. Hallam, who organized the Central Church at Brownsville twenty years ago and this year presided over the dedicatory service of its new church home

church that was to be organized. W. S. Blackshear, formerly superintendent of the Bible school of the Central Church of Waco, and S. K. Hallam, who had lived in Brownsville since 1907, and had preached occasionally in the other churches throughout the valley, made the initial payment on this property, assuming a mortgage for \$3,000 and taking title to



The new Central Christian Church at Brownsville, Texas, showing the unique roof assembly over the educational wing. The building was made possible through the aid of our church erection funds.

Visualizing One Field in India

By DR. MINNIE HENLEY RIOCH

THE station where we are now located has lots and lots of problems. The work in the Takhatpur area is varied and scattered and the people are all ignorant—in fact the Christians are only just redeemed from heathenism, which means, of course, that we are just that much more needed in that very place.

A list of our duties and responsibilities is as follows: To begin with, we have to maintain a home (as an object lesson to the people) with all the work attached to it. Often I have to do my own cooking, bread baking, dishwashing, sweeping, dusting, washing and ironing, in addition to my medical and other mission duties, for if I can get servants, they need to be trained and then very often I have to do their work after them. Dishes get broken and they do not care—a whole meal is spoiled and lost through their carelessness.

Our milk supply is precarious and none too good. Meat (goat's meat) can be had only uncertainly. Chickens and eggs are dear. The water is all brought from a distance and has to be boiled for use.

We have a vegetable garden and last season it yielded some good vegetables. We have to pay men to water the whole garden and unfortunately the water from our compound well is not good, either for man or plants. It has been described as "solution of Epsom Salts!"

We have Christians living on our compound and they need looking after. Sickness or a family fight call for our attention! The dispensary is on our compound, too, and that in itself, together with the work connected with it for such a large area, is enough for one person to care for well. A semi-qualified assistant helps in this.

Mr. Rioch attends to the bookkeeping and accounts for building, repairs, etc., for our various outposts and for the Leper Home, all of which entail quite a lot of work. A small bookshop also has to be looked after.

In the community across the river we have an old building which is used as a church center. Sunday school and services on Sunday and prayer meetings on Thursday evening are held here. An evangelist takes charge of the services and he and other families live near.

In the native town of Takhatpur we have opened a reading room. We had difficulty in getting together the few necessary things for it and for lack of funds gave of our own things. This room will be of great benefit to the young men of the town. In the same building we have an evangelist and his wife. He takes charge of the reading room and she is a trained nurse and helps me in my visiting and will also be of help when I open up the child welfare work, which I plan to do very soon.

About three or four miles from our home and on the main road is a clump of

villages. Two are native villages and one is a Christian village and all lie close together. Here there is a large boys' school. The actual school work is under the care of another missionary but several Christian masters and their families live here and need our care at times and the pupils of the school need regular physical examination.

A good evangelist, Damaru, is in charge of the Christian village and the large farm attached. There is an organized church community, with good brick church building and their own native pastor and a second evangelist. This Christian village is called Pendridhi. I have made preparations to open a small dispensary in this village. The work in this village is under the care and supervision of Mr. Rioch.

Here, near Pendridhi, and away from all other dwellings, is our Leper Home with seventy-five to eighty inmates, married and unmarried—all Christians, and they have their own separate church organization. They need special care and consideration. This mission is not maintained by our United Christian Missionary Society, but by the Mission to Lepers in the East (London). They are supported, housed and clothed by this organization but Mr. Rioch gives a good deal of time and thought to the oversight of the work. Their medical care is absolutely separate and I have a technician in charge of their examinations and treatments. Supplying and fitting up the laboratory for their work has meant quite a little time and ingenuity, but now we have there a presentable dispensary and a small laboratory.

AWAY across country from our house is Takhatpur South, where we have a small village of Christians with a newly built church and an evangelist's house. The village is peopled with ex-criminals—housebreakers and thieves. They are yet on parole, that is, at any time during the night they must answer to the policeman's call to state if they are at home and not out on mischief.

Farther south we have an outstation handed over to us from the Bilaspur station. Here there are very dilapidated buildings which Mr. Rioch must put under repair just as cheaply as he can do it, for no funds are available, or next to none.

Still farther on and southeast, is another outpost where an evangelist and family live and "carry on."

Beyond that and across a river are more villages where the Mission owns property and where Christian families and an evangelist have lived. This has all lately been given over into our care but I have not yet visited there.

Sawathal is the name of the principal village across the river. It is about fifteen miles from our house to this group of villages. The roads are all very bad and im-

passable for some time after the rains. All through this area primary schools (only) are very few and there is no dispensary or hospital. The people live on the produce of their small fields and most of them are very poor.

In the north of our district there is a village called Bandha where Christians live, about fourteen miles from us across country. A large area filled with villages is under our care up north, reaching into the high hill country.

RECENTLY, I have been asked to make regular visits in another village called Kota, about twenty miles from our home. This is the center of work of the missionary society of the native Christian church of India. I have already made them a visit and find there a large opportunity and a great field for work.

Camping and touring constitute a very big part of our work during the cold season. From November to March we leave home, taking a tent and all necessary articles, as we go out on a tour through the villages which lie out and beyond, coming in only occasionally to attend to station affairs.

We are not a separate station in Takhatpur but are the outgrowth of Mungeli station and we attend the meetings in connection with that station and have to confer with the missionaries there on all matters concerning the Takhatpur area as well as the Mungeli area. When we lived in Mungeli years ago we began the medical dispensary work in Takhatpur. In 1919 the land where the mission bungalow and dispensary stand, was acquired through the loving service of a very dear Christian woman. The headman of the village gave permission for the Mission to buy the land on account of Nan bai's consistent life and loving ministry to all. She visited in the villages with her husband, the Mission medical assistant at that time. A severe wetting while out with him one day developed into a cold and tuberculosis, and Nan bai had to lay down her work.

It was in 1921 that a small group of us met for prayer and thanksgiving under a tree, and there turned the first sod of the new compound to be planted and opened and used for God's work. This is where we are now living.

During the intervening years Mr. and Mrs. C. E. Benchr have made their home here. Upon their return to America on furlough last year, we were asked to succeed them in Takhatpur. We left the hills and forests of Barela, with their many scattered Gond villages with great reluctance. George Hamilton Singh, who had prepared himself for evangelistic work in India during two years in the United States, was ready to take charge of this work, so we came to Takhatpur, a part of the field where we found so much to do a few years ago.

Newspaper Evangelism

By IRA D. CREWDSON

WE WERE glad to get back to Japan near the close of last year and getting settled in a new district and making friends with new people has kept us from thinking too much about the friends we left in Osaka where we spent our first term. The people in Fukushima City and Fukushima District have been very kind to us in many ways. It does seem however that we can detect a little increase in the feeling on the part of the Japanese that they are more and more capable of taking greater responsibility for the work in the churches, and this is as it should be. As fast as the pastor is able to take complete responsibility the missionary is free to reach out into new places and do the pioneering which as yet the native worker does not seem inclined to do. We have a fine group of preachers in this district.

The ability of these men to care for the churches where they preach has made it possible for me to devote most of my time to the work of newspaper evangelism which is in its prime in Japan. The people are great readers and if we can supply them with Christian literature they will read it. At present we are using the three papers in Fukushima City to reach the people in our district. Every Sunday a sermon is printed in each of these three papers with our name and address, together with a request that anyone interested in knowing more about Christianity write for further information. When these requests come in the applicant's name is filed and a record kept of the tracts and literature sent him as well as a copy of all letters we write. I say "we" because one of the Japanese Christians does most of the letter writing in Japanese. Even a short time in this work has shown possibilities connected with it. Since the first of this year our territory of responsibility has been increased by about three times through a mutual agreement with others doing similar work in Fukushima Prefecture. There are many cases on record where individuals have been led to Christ through this method of evangelism. The extent to which this work can be carried is limited only by a budget sufficient to meet the increasing demand for literature. As a side line to the newspaper evangelistic work we have a stock of Bibles and hymnals for sale at our home. As much as \$40 worth of these books have been sold in one month. I take a box of books with me when visiting the churches in the district and always sell some.

The Methodist, Presbyterian, Congregational and Holiness churches, and the Salvation Army in our city are also good customers for books. The Christians use Bibles a great deal as gifts at Christmas time. As there is no other missionary family in the city and people come to know that we have these books they come here for them. A 188-page book by Mr. Ka-

gawa which sells for five cents, has had a great sale since last September—over 250,000 copies. The American and British Bible Societies have recently published an edition of the New Testament in Japanese which also sells for five cents. This special edition is being used in connection with the three-year "Kingdom of God Movement" campaign started by Mr. Kagawa a year ago. Nearly all the Christian forces in the Empire are cooperating in this movement.

Those of you who have a special interest in the car given us by Nebraska friends will be interested to know that it is helpful in getting to the villages where we have inquirers through our newspaper work. Many of these are farmer boys. Last March we experimented with an institute for them for one week with lectures each evening on subjects related to farming and Christianity. Of the thirty-three who applied for admission sixteen came each night. At the conclusion of the week their interest was so great that they asked us to arrange a meeting for them at least once each month. This we have done for April and May with a gratifying attendance. A meeting this month will be impossible as it is the rush season for feeding the silkworms—fed day and night. It is our purpose to keep in the closest touch with the young men. Two or three of this group are already Christians and their influence is very fine. Last month they met at our home and enjoyed learning to sing hymns. Hymn singing is new to them but they like it. At their last meeting the young men suggested that they organize and defray expenses connected with their meetings.

ANOTHER piece of work is that of teaching an English Bible class at the Fukushima Church and one at Yonezawa—two and one-half hours by train. The train service permits me to go to Yonezawa Saturday afternoon, have an evening service in Japanese, teach the Bible class Sunday morning and return to Fukushima for my Sunday evening class. When I am away at other places and cannot get back, Mrs. Crewdson teaches for me. By special arrangement with the high school in Fukushima City, I go there once a week for teaching English, with complete freedom to do whatever I wish in an evangelistic way among the boys. Attendance at my class is not compulsory but there are thirty-five or forty who come regularly—senior class boys and a fine group of fellows. One direct result of this contact is that two of the teachers are regularly attending my Bible class at church.

Last week the annual meeting of the Churches of Christ in Japan was held in Tokyo. We left our youngest boy, Donald, with a missionary family on the way to Tokyo where there is a little girl his age and he enjoyed his visit of five days with

her. Kenneth and Glen went with us by auto and visited the American School in Tokyo while we attended convention. The attendance was exceptionally good this year and all of our churches were represented. Pentecost was the theme of the convention. President Hirai of our Margaret K. Long Girls' School, Tokyo, preached the convention sermon at a union service of all our Tokyo churches on Sunday morning in the school chapel. This was the closing day of the convention and an offering was taken and given to Mr. Hirai to present to the National City Church at Washington, D. C., when he goes as Japan's delegate to the convention.

All our churches are at work on the problem of self-support. Definite plans have been worked out and are to be put into effect with the beginning of the new fiscal year, February, 1931. Your prayers will be helpful in securing the working out of these plans, as getting into action is a real venture.

AMERICA moves in a hurry but how's this for Japan on "short notice"? The morning of May 31 the young man who helps me with my newspaper work came and invited us to his wedding which was to take place that evening, providing Mrs. Crewdson would play the wedding march for them. This she did and they were married at the church—a pretty Christian service, not a combination of Buddhist and Christian customs. He had known his bride, who is also a member of our church, for about a year, but was married within a week of their engagement—"the fool who tried to hustle the East" notwithstanding. Following the reception we drove the bridal party to a nearby hot springs resort for which Japan is famous, where they spent their two-day honeymoon. Now he is back at work and made the trip to annual convention with us as the Fukushima church delegate.

Our Fukushima Church is new—two years old—and one of the nicest parts is the kindergarten rooms with sunshine the whole day, when the sun shines. Their first year of work closed with the graduation March 30 of eighteen children. The new year has started with thirty children and our head teacher, Mrs. Yakushiji, is the most talented and experienced teacher we have. Her associate, Miss Tanaka, is also good and very faithful to the church and Sunday school work and it is a joy to be associated with them and with the children. Now we are looking forward to a children's concert in October to help raise funds to make up the shortage due to budget cutting from America. For three months the teachers have not been paid in full. Our own lads drink in everything the mornings we go to kindergarten though they would like to have their own at home, too, always. The annual conference for teachers of church kindergartens

in North Japan—a membership of about eighty teachers—was held in our Akita Kindergarten three weeks ago. The place not being central about half the teachers were present together with the missionaries associated with them. The Christian atmosphere throughout the discussions, the charming manners of the teachers, and emphasis on the aim to teach Christianity to the children, made one feel fully repaid for attending. Our Fukushima teacher helped organize this conference nine years ago and is now its honorary president and dearly loved by the teachers throughout the North. She is now being requested to go to Hokkaido (north island) to aid in organizing a union there.

When in Akita I made an hour-and-a-

half trip to our oldest church building (forty-five years old), saw their kindergarten, pastor's home and our missionary, Miss Jessie Asbury, and her Bible woman. Miss Asbury is the one foreigner living in the town and after all these years our church has the only Christian service held in the town, where there are at present many good new American-style houses, prosperous shops, fine hospital and three new movie theaters. By way of contrast, I would like to send you also a picture of the old-fashioned country street market which I took there—the country gardeners seated on mats along the main street peddling from baskets. The town has good school buildings and a famous park about the former site of the old feudal castle.

An Outing in Tibet

By DR. N. H. BARE



Lamastery of the Vernal Fast

—Dr. Norton H. Bare.

THIS month I preached once at the Tibetan service and I taught my young men's Bible class each Sunday morning. The lessons used in the Sunday Bible school have dealt with the beginning of the early church.

My Chinese language study has consisted of study in a Chinese reader, and of reading in the New Testament and in a Chinese Christian periodical. In Tibetan my study has been wholly in the New Testament and has been largely the preparation of sermons and Bible school lessons.

Recently there have been no epidemics, and the medical work has been lighter than usual, making it possible for us to close the hospital and dispensary for five days this month while we took a short outing at the mountain village of RiTria. In our absence needy cases were cared for

by Shaum Chu, one of our young Sino-Tibetan medical assistants. This brief outing was the nearest to a vacation that we have had since coming to Batang early in 1926. We spent the time in resting, hunting, and in tramping about in the woods admiring the many kinds of wild flowers then blooming. An interesting side trip, down the mountain side some distance below the village to the new monastery or lamastery, nearly midway between RiTria and Batang, was made one morning. This building was erected several years ago after the magnificent old lamastery just above the village was burned during fighting between the Chinese soldiers and a powerful outside tribe of Tibetans, the Sha Tring Wa. Unlike the old lamastery which was frequented at all times and seasons by the Lama priests and laity, and contained a number of idols,

the new building contains just one large idol called Jih Rin Bo Chen, (meaning The Master of The Faith), and is open only for a short time each spring, from seven to twelve days, observed as a time of fasting, when priests and laymen from Batang and the outlying villages journey there to expiate their sins and store up merit for another twelve months. At all other times it is closed, so we, having gone there at the wrong time, were unable to enter. A Tibetan family, serving as caretakers of the buildings and terraced grounds, occupy one of the outbuildings, and use a part of the tillable soil within and without the walls for their grain fields and garden. Water from a large spring far up the mountain side is "piped" down to the lamastery grounds by hollowed out wooden troughs, thus serving to keep the grass and grain green and growing in this pleasant little spot surrounded on all sides by almost barren desert. Many large, beautiful peonies in full bloom added a unique touch of beauty to the lamastery grounds at the time of our visit. As we rode away we could only ponder at such waste of effort, time and beauty, in vain attempts to honor those which neither feel, nor see nor know.

Livengood News

ON SUNDAY, June 8, our church at Damoh observed the 1900th anniversary of Pentecost. The chief service of the day was held in the morning. We had the church filled to overflowing and the program had been carefully worked out and was very impressive. After the communion service at the end, all the people marched up to the front and put their offerings on a table. The preparation for Pentecost has done our church much good and we are going to continue the good things we have started.

Daily vacation Bible schools are comparatively new in India. When we had our first one three years ago we were told that it could not be done, but we had such good success that we had a better school last year, and this year we branched out and had six schools for non-Christians besides our school for Christian children. The schools met only from 7 to 9 in the morning and extended over three weeks. The teaching was done by our big boys and girls, home on vacation, and by our evangelists and some of our school-teachers. We had forty teachers in the seven schools. The Christian school averaged 115 in attendance and the others about thirty each. Twice a week we had lectures on interesting subjects for all of the Christian community and these meetings were well attended. June 6 and 7, I was very busy going from one school to another for the closing exercises. Many of the parents were present and were much interested in the handwork done by the children and pleased to hear and see what they had learned.

F. E. LIVENGOOD.

Damoh, India.

A Father of Teachers

By EVELYN UTTER PEARSON

THE beauty of a truly Christ-filled life is as arresting here in Congo as elsewhere, for is it not unusual? And how clearly we can trace its path of influence—the contagion of its glow! Stephen Olenga has been eight years dead, but I felt today the power of his spirit in the life of another.

He had his training at Bolenge, in the Long Memorial Training School, the forerunner of our Congo Christian Institute of the present time. I wonder whose privilege it was to reveal Jesus Christ to Olenga's heart! It was someone who knew him well, someone whose heart was glowing with his love, for Stephen had warmed his heart at such a fire as Christ can transmit only through another personality wholly dedicated to him.

Olenga was one of the first group of pioneer evangelists who came from the older stations to open the new and far-away Mondombe field. These three evangelists, Bokesi Paul, Is'Oyela, and Olenga were truly foreign missionaries, for this was to them world's end, and their people bade them good-bye, feeling they would never see them again.

They found a people much lower in civilization than themselves and speaking a different dialect.

They cleared the station, built temporary church, school and dwelling of mud, and taught those who would listen, encouraged and directed by Mr. and Mrs. W. H. Edwards on their occasional trips up the Juappa with the "Oregon."

When Mr. and Mrs. E. R. Moon and Miss Goldie Wells came in May, 1920, to open Mondombe as a resident station, they found forty-seven people ready for baptism.

Olenga then went to an inland village, some distance from the station. He taught the boys of this village to read and write. How do we know? Because some of them came to the station school to become evangelists, and they had a good foundation in "the three R's." But they had something more than that, they knew the gospel story and in their hearts was a zeal that has lasted.

These boys say of their teacher, "Maybe God saw his mistakes, but we couldn't see that he made any. He was always full of love and kindness. When he would see an old man passing his door, he would say, 'Come in, father, refresh yourself with water and food before you go on your way.' When others were buying and selling for gain, and seeking the tempting, bright-colored clothes at the company post, he would warn us that these things would not endure. Olenga often told us that Jesus was to him father, mother, wife, children, family; that he wanted no earthly ties, but only to offer himself wholly to the work of Christ."

The church at Bolenge called Olenga to come home and become a district evangelist. It meant larger pay, greater honor

and home. His answer was, "No, there are thousands here who have never heard, and the teachers are few." So he stayed until that dread disease, sleeping sickness, ended his life here so far from his own home and kin.

A few years before his death, Olenga married one of his converts, a young woman of strong personality and verve, who took the Christian name of Rachel.

He brought her to the station for the ceremony, and I well remember how we white folk laughed when Olenga's fellow-teachers gathered around him saying, "Well, you, too, have entered the fight!" (That same old joke even here in Congo!)

But in spite of this prediction they lived and worked together very happily and during his long illness she nursed him faithfully to the end. Our Christians point to her as one widow who did not go back into heathenism, but remained faithful to the new way of life. And she is still not only faithful but an enthusiastic leader among our women. A few days ago she brought her new husband to the station to enter the evangelistic class. She said she did not agree for him to work for a company any longer.

One of Olenga's boys is the only one of our teachers who, having gone to work for a company, continued to attend services, and has come back to us with a record for honest dealing.

Another of Olenga's pupils is a district evangelist of unusual consecration, and how he reveres his teacher's memory! This man, Boloma John, came in the other day with the offering from his district. I asked him to tell me about Olenga. His heart seemed to overflow as he recalled the wisdom and devotion of his beloved teacher. Among other things he said: "Olenga taught me that I should never forsake the work of Christ even though he should be taken from me, and the tears would often be streaming down my face as I listened to his teaching. So I have tried to carry on as he taught me, and I want to remain in this work through life. I am slow of speech, but didn't God call Moses in spite of his slowness of speech, and didn't he say 'Go, and I will be with thy mouth'? When you folk were trying to find a man of strength for Bosaka, some feared I had not the force for that place. But I was chosen, so I have tried to do the best I could, and God has been with me. Now the people say, 'John, we want you to stay here and teach us and hold our church together.' The church there is growing in strength, and the Christian village is a thing of beauty."

In searching for a word of inspiration for our evangelists during the recent ingathering, I spoke of Olenga. Their faces lighted. "Ah! Olenga," they said, "he was a father of teachers!"

Pentecost Convention in Bilaspur

By H. M. REYNOLDS

ON THE 16th, 17th and 18th of May, the Christians from the churches at Mungeli, Fosterpur, Pendradih, Bilaspur, Pendra Road and Kotmi, gathered in convention in Bilaspur for a special study of Pentecost and its meaning to us, and for the purpose of promoting among the churches the spirit of Pentecost, and the spirit of progress which had been generated in the Pentecostal campaign.

Although it was very hot and many missionaries, were in the hills, we had a very fine convention and good attendance. The convention was promoted by the churches, each member paying his own expenses, with the exception of a few who were helped some from church funds.

The program was centered around the themes: How can we receive the Holy Spirit and its power? and, How can the church do the work which Jesus intended it to do for India? We also took up the question of where in the scale of development of indigenous or self-supporting churches the represented churches ranged themselves. As a result each church is trying to rise higher in this scale. We also had a class in

Stewardship which was very helpful. We reviewed the work which had been done, and went back to our work determined to do more than we had ever done before toward the building up of the churches. The convention recommended to the Joint Council the continuance of the monthly Church News, which had been inaugurated as a Pentecostal campaign newspaper, as a regular monthly church paper. The contributions from the churches will help to make this possible.

All the churches took part in a week of evangelism just before Easter in which several thousands of New Testaments and Gospels were sold. This was a very helpful experience for the churches.

In all of our churches on Easter morning about fifty people were baptized. The Pentecostal program with its efforts to experience the power of the Holy Spirit in the churches has been one of the means of great advancement of our churches in India. May we keep that spirit in our midst, and move forward with power in our program of work for the Kingdom of God in India.

Aboard a Yangtse River Launch

By STELLA TREMAINE

I WISH you could have been with me on the trip back from Nanking to Wuhu after attending the annual mission convention that met in Nanking. I came back on Sunday, though the other Wuhu delegates stayed in Nanking over Sunday. But I felt that I must get back to my classes. I came on a little launch. There are big river steamers that have cabins and a dining room and American food to eat, but we have to pay foreign fare on them, that is nine dollars from Nanking to Wuhu, so I came on the launch. There are very small cabins on the launch, too, but there were already Chinese men in all of them when I got to the place that morning, so I preferred to sit out on the top where there was a great crowd of people. We could sit up straight, but not stand up for there was a kind of tent stretched up over us. There was no one on the launch that I had ever seen before. There were five Chinese women and about twenty Chinese men and myself sitting hunched up on that place with suit cases, rolls of bedding, baskets and bundles of all kinds. I sat on my little lunch box. A soldier rolled up a blouse, put it down almost on my feet, put his head on it and went to sleep, snoring as he did so, much to the amusement of everybody.

A man sitting just back of me heard me talking to another man about Christ and the church and he asked me what church I belong to and he told me that he was a country evangelist of the China Inland Mission. He knows a lot of people that I know and we had a good visit. We also preached the gospel to all those people. One very intelligent looking man who seems to have been over a lot of the country told me about economic conditions, about factory conditions in Shanghai, and about work that is given to beggars to do there. Later in the day when I was talking with a man about the bondage of superstition and how Christ frees us from it, he spoke up and said, "But we are not bound by superstition. We are Mohammedans." So I had a talk with him about Mohammedanism. I asked him what methods they used to persuade others to become Mohammedans. (I knew that they do not evangelize, but I wanted to hear what he would say.) He said, "We do not try to persuade others to become Mohammedans." I said, "We Christians feel that we have received such blessings from Christ that we want the whole world to share the same happiness that we have, so we try to get everyone to be Christians." He replied, "Oh, we are afraid that if we took new people into our organization they might not fully understand all our customs and might not follow them completely, and so would spoil the regulations." I told

him that it seemed that they regarded the regulations of their organization as the most important, but we Christians regard the man himself as most important. He affected the utmost horror when I told him that we ate common hog meat, and he told me how very clean the Mohammedans are, they would not think of eating such a dirty animal as a hog, and they do not eat chicken or any kind of meat unless the animal is killed by a special person, a kind of priest who says some religious words over the animal as he kills it. I wanted to tell him that that was not sanitation but superstition. He told me that the sons and daughters of all Mohammedans are good Mohammedans, and that none of them would marry a person who is not a Mohammedan, and many other things about their religion, many of which I know are not true, for we always have Mohammedan students in the Academy and some of them eat pork and do many other things that do not accord with the regulations of their religion. But I did not dispute him.

Recently my music class at the Academy gave its first little concert. It was just half an hour long and very simple, but it sounded good to me. There were my twenty boys sitting in two rows on the platform. They stood up and sat down very nicely together when I gave them the signal, and they sang seven very pretty simple songs in three parts, some in Chinese and some in English. They sang to the teachers to get them to stand up and then to sit down and that added a little levity to the occasion, and the faculty enjoyed it.

The next day a Chinese teacher was speaking to the boys and told them that they had better be preparing to eat noodles instead of rice for we may not be able to get any more rice until the new crop comes in. The big rice storage houses in Wuhu where there are usually thousands of bushels of rice are nearly empty now and the owners of these places do not want to buy a lot of rice for if the people know that there is much rice in one place they will come and break the place open and carry it off. There is still said to be some rice in the country, in farmers' houses in the villages, but they are afraid to bring it in for if they carry it along the road or put it into a boat it will be seized by people who have none.

Rice costs \$18.00 for a load of two baskets, such as a man commonly carries, one on each end of a carrying pole. I remember that a few years ago rice was \$3.00 per load, and we thought it very high at the Academy. When it went to \$4.00 per load, it made a real problem in our boarding department. What do

you think we face now with rice at \$18.00 per load?

The country is full of people who are robbing and stealing for something to eat, and rascals take advantage of the conditions and rob to get anything they can obtain.

It will take more than a good rice crop to save China. And I am glad to be here trying to help train a few leaders who will mould public opinion some day.

"A Word to the Wise"

This article copied from Congo Mission News contains information valuable to senders of parcels to any mission field.

A GOOD many missionaries having experience in the matter, it seems desirable to mention for the information of friends outside of Africa who are so good as to send parcels by post to Congo missionaries, that no more than the actual current value of the contents of such parcels should be placed on the accompanying tags or customs declarations.

Influenced possibly by the feeling that in case of loss a larger recovery could be made if the value were placed high, parcels of scrapbooks and used picture postcards or wearing apparel or little Christmas or other gifts are listed as of high monetary value by the senders, and the addressees then have to pay unduly high customs charges.

A scrapbook of cut-out magazine pictures made up by a primary Sunday school class recently required payment of Fr 80.00 (85 cents or 3/6d.) by the Congo recipient. One missionary family at the recent Christmas season paid some Fr 1400.00 (£8 or \$40) on Christmas parcels received from generous and kindly friends at home who had given more than market valuation to many of the things sent. Not long ago a lady missionary had more than Fr 1000.00 (\$30 or £6) to pay on one parcel of clothing—all of it worn and most of it for gifts to natives.

Senders wishing to do so (and many are reported as having expressed the wish) might meet the receiving charges in Congo by sending the addressees remittances equal to about 30 per cent of the declared value. Scrapbooks, Sunday school cards and picture rolls, old picture postcards and the like should always be listed as just what they are and the value given as nothing. All used articles should be so labeled and a reduced value given. Medicines and all hospital supplies and equipment, and scientific and religious books should be marked as such, as they are in most cases admitted duty free. Congo postal authorities have always an attitude that leaves nothing to be desired in such matters if only the accompanying declarations are in proper form.

Our Colleges in Convention and Conference

DR. CECIL F. CHEVERTON of Los Angeles on August 14, 1930, was elected by the trustees of the institution to the presidency of the California Christian College, succeeding Dr. Arthur Braden, who was called one year ago to the presidency of Transylvania College, Lexington, Kentucky. Dr. Cheverton has been the acting president during this interim.

When California Christian College was founded in 1920, and the first classes held in the basement of the Wilshire Boulevard Christian Church, Dr. Cheverton was the first professor called to the new institution, coming from Eureka College to become head of the department of religious education, which position he still occupies.

President Cheverton received the degrees of A.B., B.S.L., and A.M., at Drake University. His Ph.D. degree was secured at Boston University, and he also did two years of graduate work in Columbia University and Union Theological Seminary. He was an instructor in Drake University, 1914-1916, and professor of Religious Education and Sacred Literature in Eureka College from 1918 to 1920. By training as well as by personality, leadership and growth in educational procedure, he is eminently qualified for his new position as president of California Christian College. He becomes the third president of this young and rapidly growing institution, having been preceded, besides Dr. Arthur Braden, by Dr. Vernon R. Stauffer, now deceased, who was the first president of the college.

Edgar Lloyd Smith of Glendale, California, was elected by the trustees as vice-president in charge of promotional and financial activities. Mr. Smith is also a graduate of Drake University, and has completed two years of graduate study in Boston University. He is better known to Californians than perhaps any other one worker of the United Christian Missionary Society, being Regional Bible School Superintendent, and having pioneered religious educational work among the Disciples of California and Arizona. So well has he succeeded that California is looked upon by the rest of the brotherhood as being at the very top in educational procedure among our church schools. He has resigned his work with the U. C. M. S. and will devote full time to his new task.

The young people's conference movement in California has included Mr. and Mrs. Edgar Lloyd Smith since it was inaugurated in 1921, and so it is fitting that the trustees should also call Mrs. Edgar Lloyd Smith to the position of dean of women. For years, in her own church at Glendale, and also as a conference teacher, Mrs. Smith has shown marked ability in working with girls, and California Christian College feels that she is eminently qualified for this new task.

California Christian College now has the unique distinction of having its president and each of its other three promotional men thoroughly trained in religious edu-

cation. Dr. Cheverton is a professor of religious education; Edgar Lloyd Smith has had the major part of his training and experience in this field; Vaughan Harlan, the promotion secretary, majored in this field; and Fred E. Hagin, executive field secretary, has had much experience through missionary and pastorate work in this field.

The college launches its new educational plan September 15, the seven major divisions of which are training in physical



President Cheverton

health, social behavior, good citizenship, forceful expression, appreciation of fine arts and literature, vocational guidance and a Christian philosophy of life.

Ministers' Retreat at Sylvan Dale

A CHRISTIAN church summer community owned and directed by Cotner College, Lincoln, Nebraska, located on the Big Thompson River, ten miles west of Loveland on the way to Estes Park, offered this summer a program consisting of eight weeks of summer college, a young people's conference and a ministers' retreat.

The retreat was held under the leadership of J. B. Weldon, August 3 to 8. Dr. W. C. Morro of Texas Christian University, Fort Worth, lectured each day on "New Testament Church Organization"; Byron Hester, pastor of Greeley, Colorado, on "Experiencing God Through Worship"; Dr. C. A. Burch of Shanghai, China, on "The Missionary Challenge"; Glenn McRae of St. Louis, on "Religious Education"; Dr. J. K. Shellenberger of Cotner College on "Christ and the Psychologists and Philosophers"; and Dr. J. C. Todd of Indiana School of Religion, Bloomington, Indiana, on "Pioneer Editors of the Disciples." Dr. S. J.

Mathieson, pastor of Central Church at Denver, held a Christian Unity Conference of three hours on Monday, August 4. A number of Baptist ministers were present at this session.

The retreat was considered by those who attended as of great value and the program of a very high order. It was the unanimous expression of the group in attendance that next year another be held with an effort for an increased enrollment. Sylvan Dale proved a most pleasant place in which to hold such a gathering. Ministers were in attendance from Colorado, Nebraska, Kansas and Missouri.

New Chancellor at Spokane University

In their annual meeting the board of regents of Spokane University created the office of chancellor and then unanimously elected Carl A. Johnson to fill the position. Mr. Johnson is a graduate of Spokane University with the class of 1921, and is personally endowed with the genius for promotion and organization. He held a very successful ministry for several years in the North Hill Christian Church in Spokane and had just accepted a call to the Great Falls, Montana, Christian Church. After several conferences this church very generously released him from his contract.

Mr. Johnson will have full direction of the financial undergirding of Spokane University among its constituency and churches in its allocated area of Washington, Idaho and Montana. The aim of the office will be to secure sufficient funds from this area to care for the entire maintenance budget of the university.

College Banquets

It has been decided that separate banquets will be held by the colleges at the Washington Convention instead of having one all-college banquet, such as was held at Seattle. The college banquets will be held simultaneously at 5:30 to 7:30 Friday evening, October 17. Up to the time of going to press the following colleges have indicated their desire to have such a banquet:

Atlantic Christian College
Bethany College
Butler University
California Christian College
Drake University
Eureka College
Lynchburg College
Missouri colleges—
Bible College of Missouri
Christian College
Culver-Stockton College
William Woods College
Phillips University
Texas Christian University

Convention Meetings

The Board of Education has chosen the Hamilton Hotel in Washington, D. C.,

as headquarters during the period of the International and World Conventions. The executive committee of the board will meet at the Hamilton Hotel on Monday, October 13, and a meeting of the whole board will be held at the same place on Tuesday, October 14. There will be a conference on Wednesday and Thursday afternoons at the time allocated for such purposes.

Dr. H. O. Pritchard addressed the Central Kentucky Ministers' meeting in Lexington, September 8, the Virginia State Convention in Lynchburg, September 10 and 11, and the Kentucky State Convention in Somerset.

Dr. H. H. Harmon addressed conferences of ministers in Enid, Oklahoma City and Tulsa, Oklahoma; Fort Wayne and Logansport, Indiana; and the Kansas State Convention in Topeka.

Rocky Mountain Conference of Y. M. C. A.'s

For quite a number of years the Christian Associations have had an assembly grounds at Estes Park, known as the Rocky Mountain Conference of Young Men's Christian Associations. On August 18 a meeting was held on the conference grounds looking toward expanding the use of the conference facilities to include cultural, social, church, scientific and educational interests. Former Governor William E. Sweet of Denver, Colorado, who is president of the conference, presided. Those present included Dr. Thomas D. Wood of Columbia University, New York City, chairman of President Hoover's Commission on Child Health and Protection; Dr. Chas. Patterson, department of Philosophy, University of Nebraska; Professor C. W. Greene, University of Missouri; Dr. Frank G. Ward, Y. M. C. A. College, Chicago; Dr. Donald D. McKaye, vice-president of Hastings College, Hastings, Nebraska; Paul Burt, student pastor and executive secretary of the Methodist Foundation, University of Illinois; Dr. Charles A. Lory, president of Colorado Agricultural College, Fort Collins; Dr. John Bailey Kelley, president of Emporia College, Emporia, Kansas; Louis A. Black, executive secretary of the Estes Park Conference; Prof. E. H. Ritchie, department of English, Ottawa University; Frank Fitt, D.D., pastor First Presbyterian Church, Highland Park, Chicago; Dr. John S. Ankeney, curator of Dallas Public Art Gallery and Museum; Dr. Birger Sandzen, professor of Art History and director of the Art School, Bethany College, Lindsborg, Kansas; Professor John Halm, Jr., Architecture and Drawing at Kansas Agricultural College, Manhattan, Kansas; Dr. Albert G. Heyhoe, dean of Doane College, Crete, Nebraska; Professor William H. Todd, St. Louis Public Schools; Professor John M. Rosborough, Department of Music, University of Nebraska; Fred Merrifield, pastor All Souls Church,

Woodlawn, Chicago, and professor New Testament History and Interpretation, University of Chicago; Dr. John D. Pedell, acting president Rose Polytechnic Institute, Terre Haute, Indiana; Dr. J. C. Todd, secretary Educational Board Disciples of Christ; A. A. Ebersole, secretary Foreign Division National Council Y. M. C. A.; Ira E. Lute, general secretary of the Young Men's Christian Association of Denver; W. Floyd Kuykendall, pastor of Estes Park Church; A. B. Harris, editor of *Estes Park Trail*.

Plans discussed involved making the Estes Park Conference grounds a national summer religious and educational

center. The conference has accumulated something over eight hundred acres in the heart of the mountains at an elevation of eight thousand feet, four miles up the Big Thompson from Estes Park village in the Rocky Mountain National Park. Something over a hundred buildings have been erected and accommodations are available for nearly one thousand people.

Dr. J. C. Todd, university secretary of the Board of Education, who for ten years has represented the board at Estes Park in student conferences, was present at the meeting and spoke in favor of the enlarged program.

Influence From Afar

By LOIS NICHOLS BARE

LAST February the mission decided to employ Lhatu for half time as Bible woman and to allow her school privileges for part of that time, the arrangement becoming effective March first. During the first month she had to spend considerable time learning to do the type of work to which she has succeeded and in teaching her successor, one of the orphanage girls, the routine of housework.

There have been times also when she would have liked to be making a round of visits and neither Mrs. Duncan nor I was free to accompany her but we believe it is better if one or the other can be with her in first calls and early evangelistic efforts.

During April she and I made thirteen calls together and she went several times on follow-up calls alone. She helped Lhashi teach the girl inquirer's class and assisted in the preparation and presenta-

tion of the Easter pageant. In fact so dependent were the other workers upon her that I doubt if it would have been given without her help.

She teaches a large class in the Thursday, and another in the Sunday Bible school, serves the church as an ordained member of the board, and is the one to whom all the younger Christians, and some who are older than she is, turn instinctively for assistance, and upon whom they depend for guidance and initiative.

Continuing her regular duties in church and school she is constantly improving in her ability to read and interpret the Bible and in making new and friendly contacts for Bible teaching. This is impressed upon me by the increasing number of requests we receive to call in homes where there is illness or where death has entered.

Lhatu (in Tibetan, Sen Shru Dren in Chinese, and Annie in English) has some excellent personal qualifications for evangelistic work. She comes of a family having good social position and while they are not wealthy they are certainly not poverty-stricken. She has good command of both Chinese and Tibetan in the Batang colloquial, and has more common sense and uncommon honesty than any other Chinese, Tibetan, or Sino-Tibetan it is my privilege to know.

Her English name, Annie, she chose more than three years ago when she saw a picture of our India missionary, Ann Mullin. Since then Miss Mullin has written to her and I believe a large part of the inspiration that led her to desire to prepare herself for evangelistic work is due to those letters. The beads she is wearing in the picture are Indian beads which Ann Mullin sent to her. Thus a missionary who is training and directing Bible women in India is also helping to prepare a Bible woman for Tibet.



—Norton H. Bare.

Feminine vanity in Tibet

Plan to Attend the World
Call Luncheon
Friday, Oct. 17, Washington
Hotel



Station UCMS Broadcasting

AN OUTSTANDING event in many of our churches each year is a One Day Convention, which is really equal to a national convention in miniature. This year there will be held 170 of these conventions in the period December 1-15.

Through the use of the Ediphone and a centralized transcribing section in the offices of the United Society last year there was effected a saving of \$7,234.68 over the previous year.

Barton A. Johnson, who has served under the promotional division as field representative in Kansas and Nebraska over a period of five years, has been called as associate secretary in that division. Mr. Johnson has an A.B. degree from Cotner College, an M.A. degree from the University of Nebraska, and has also taken work in the University of Chicago. He has held pastorates at Harvard, Nebraska, and at Southside Church, Omaha, Nebraska. Since coming to the United Society, Mr. Johnson has rendered an exceptional service and proved himself efficient in promoting the missionary and benevolent program in the states assigned to him.

Livingston Academy, Livingston, Tennessee, opened August 18 with an enrollment in the high school of 203, a record attendance. There are twenty in the girls' dormitory and seventeen in the boys' dormitory.

Hazel Green Academy and the church at Hazel Green, Kentucky, will entertain the annual convention of nearby churches, with delegates from five mountain counties. About 3,000 are expected on Sunday, the last day of the convention.

Dallas Rice of Yakima, Washington, has been called as superintendent of our Indian Mission at White Swan. For several years Mr. Rice has been education director for the First Church, Yakima, and has won the affection of the Indian children in his frequent contacts with the Mission.

E. T. Cornelius, superintendent of our Mexican work, with headquarters at San Antonio, Texas, has been asked to become a member of the Mexican Board in Kansas City, which is under the direction of the Woman's Council of that city, and to give some supervision to that work in cooperation with the women.

During the past summer sixty-two young people's conferences were held, with an enrollment of 4,376. The conference idea has extended to our mission fields and excellent conferences were held in Honolulu, Porto Rico, Philippine Islands, India and China.

Charles Darsie, superintendent of religious education among adults, taught classes last summer in two very significant adult religious education gatherings: Michigan Council of Religious Education Retreat, at their splendid new summer camp at Waldenwood, and at the Presbyterian Seminary in Chicago, under the auspices of the International Council of Religious Education.

Miss Ruth Fish, who has made a fine contribution for a term and a half, as director of woman's work in which our people cooperate with the Methodists in Buenos Aires, has been compelled to resign and return to this country because of the physical condition of her mother. We regret to lose Miss Fish to this work.

We have only recently learned of the death of W. H. Siegfried, April 23, 1930, at Croton, Ohio, father of Miss Sylvia Siegfried, who was on the high seas returning to the homeland on furlough from the Philippines when he passed away. Mr. Siegfried was for fifty years an elder in the church and for twenty years superintendent of the Sunday school.

We are informed that Miss Helen Baird, who is resigning after a service of three years as secretary of the young people's work in Missouri, is to be succeeded by Miss Jewel Palmer of Columbia, Missouri. Miss Palmer served eleven years in Japan and was called home last year on account of the illness of her mother.

Mrs. Lewis A. Hurt, who with her husband and children is spending her furlough from Africa in Indianapolis, is just now recovering from a major operation and is planning to be at the Washington conventions.

Miss Annette Newcomer who has served so faithfully and efficiently as general secretary for our woman's work in Iowa for thirty-three years, has been given a year's leave of absence. Love gifts from missionary friends in Iowa will make possible her attendance at the Washington conventions. Miss Mable Epp, who succeeds Miss Newcomer as general secretary, has been in training as associate secretary since 1928, following a term of service in the United Society offices. She is a graduate of Cotner College.

We regret to announce the resignation of Miss Lillian Binns after a term of service in Asuncion, Paraguay. Miss Binns's special work was with the kindergartens.

I. E. Adams of Monroe, Louisiana, terminated his evangelistic service of fifteen years under the American Christian Missionary Society and the United Christian Missionary Society August 31. During the years he organized many new churches and saved many from dying. Our best wishes follow him in his new connection with the Pension Fund.

Miss Sarah Bird Dorman, superintendent in charge of incoming mail, and Miss Harriet Kaylor of the promotion division, have returned to the office after attending the World Christian Endeavor Convention in Berlin and many other interesting and historical places on the Continent and in England and Scotland. Both proved themselves good sailors and are enthusiastic regarding the trip.

Miss Mary O. Sheldrake, who recently resigned her work as eastern regional director under the religious education department of the United Society, writes that she was unable to continue because of the largeness of the field, embracing as it did, New England, New Jersey, New York and Pennsylvania. She says, "I feel that the work has grown to such an extent and the demands from the field are so many that it is impossible for one worker to do an effective piece of work. I have always enjoyed the field work and hope to continue in it—only in a smaller area."

Recent visitors at headquarters were Miss Sylvia Siegfried, just home from Laoag, Philippine Islands, and on her way to participate in One-Day conventions, and Miss Tessie Williams and Miss Georgia Bateman from Africa.

Mrs. E. C. Kampe, wife of the comptroller of the United Society, has recently returned from Rochester, Minnesota, where she went for observation and treatment and was greatly benefited.

Last year there were 6,334 baptisms in our foreign mission fields, a gain of 724 over the preceding year, and the largest in our history.

The first of September found Mrs. Alda R. Teachout at her desk as head of the woman's organization department and secretary of the United Society. Mrs. Ora Leigh Shepherd is secretary in this department, while Miss Nora Darnall has charge of the boys' and girls' work and Miss Anna Clark works with young people. This department is now fully staffed and enters with enthusiasm upon the work of the coming months.

What, Where, When and How

Helping the Church Become "Missions-Minded"

MANY duties press the pastor and his "faithful few," and the near and immediate often delays or chokes out efforts to make the home church world-minded. Often, too, the "how" baffles and hinders honestly desired results. This fact explains the "Why?" of this page appearing monthly in every issue of **WORLD CALL**.

How?

The "How?" begins, first of all with the pastor. The whole church can never see its full duty in God's program for his church unless he is on fire with personal conviction, wills to lead in the enterprise, and is willing to expend effort to find ways and means. A book written by Stephen J. Corey for pastors alone is being provided this autumn, but in addition, the pastor will find great help in two books—*Making a Missionary Church*, by Stacey R. Warburton, and *Missionary Education in the Church*, by Herbert W. Gates.

The Missionary Committee of the church should represent every organization, both men and women, and every age group in the church, and should be responsible for an educational program reaching every area of church life. This committee will be organized differently in different churches, but care should be taken to see that it represents the whole church. The members should have easy access to the two books recommended above for the pastor, and in addition, various members (depending upon the responsibility they carry) should have easily available for reference: *Missionary Education in Home and School*, by Ralph E. Diffendorfer, which is especially good in the cultivation of attitudes, and *Training for World Friendship*, by Ina C. Brown, written particularly for leaders of young people. For leaders in the Bible school there is still nothing more suggestive than *World Friendship in the Church School*, by John L. Lobingier. Just recently there have come from the press a series of manuals on Missionary Education—one for leaders of Intermediates; one for those interested in Juniors; and even the Primary teachers and mothers of Beginners have a manual for the areas of the interest and responsibility of each. There are supplied, free upon request, catalogues of books and graded materials printed by the interdenominational agency—the Missionary Education Movement—and carried by the United Christian Missionary Society, as well as specific helps for various types of educational responsibilities in the local church.

What?

The *Home Mission* study for 1930-31 happens to be the Caribbean Islands, and certainly no text could set forth a more illuminating study and challenge to the adult life of Christian America than *Trailing the Conquistadores*, by our own

Notice:

At the Washington Convention there will be two conferences on missionary education:—Miss Joy Taylor, secretary of the department, will hold a conference on "Planning a Year's Program in Missionary Education for the Local Church;" and Miss Grace McGavran, superintendent of missionary projects and pageantry, will have a conference with those interested in "Pageantry and Dramatization in Missionary Education." These conferences will be held simultaneously from 1:30-2:30 on Wednesday, October 15, at Washington Auditorium. Also, some member of the department will be available for conference at the missionary education booth near the United Society literature exhibit, every morning from 8:00-9:00. Appointments for personal conference at other hours can be made at that time.

Dr. Samuel Guy Inman. Very intriguing are such titles as:

Between the Americas, for Seniors and Young People;

West Indian Treasures, for Intermediates;

Sugar is Sweet, for Juniors and their leaders;

Children of Sea and Sun, for Primary children and those who work with them.

But, of course, our churches want supplementary materials on work of the Church of Christ in Jamaica and Porto Rico, so the missionary education department has made available for a very nominal amount, a Caribbean Packet containing an outline of four programs for adults, on our work there, with a list of graded books and materials, the more important books carrying good reviews; a dozen or more leaflets on various matters and people of interest in Jamaica and Porto Rico. Besides, the department has already co-operated with **WORLD CALL** on the special educational number on the Caribbeans issued in May, 1930. These have been going like "hot cakes" but a number are being reserved for project study in churches desiring help and guidance along this line.

Benevolence: We are fortunate in being able to announce a new book of true stories on interesting guests, typical of those we care for in our homes for the aged. There have been prepared six programs based on the book, *Towed In*. As these are suitable only for adults and young people, they are being recommended for mid-week services, or Sunday night use during the period leading up to Christmas.

Some supplementary materials may be obtained from the missionary education department in a packet on our work in benevolence, (containing a reprint from the *Survey of Service* in a twenty-four page pamphlet, dealing with the work done by the Homes for Aged; six programs on *Towed In*; and certain map and poster material.)

The December, 1930, **WORLD CALL** will have much information regarding our benevolent service, as is customary.

A detailed list of the graded texts and materials for the Caribbeans and a more general home mission study, have appeared in May and September **WORLD CALL** issues respectively and reprints are available, but as yet no general announcement has been made on the *Foreign Missions* study material, which proves to be the most timely one of India.

India: *India Looks to Her Future* is a challenging study of social and religious movements in modern India in the light of the Christian tasks. A pamphlet of helps may be ordered for leaders of groups of men and women.

India on the March has been thoroughly revised for Seniors and Young People, with a most helpful leader's course in "Do You Like Our Country?"

The Star of India, by Rose, although for Intermediates, is fascinating reading for Adults, and the course "Out of Yesterday Into Tomorrow" is most suggestive to leaders.

The Golden Sparrow is one of the best ever written for Juniors and their leaders. *Bhaskar and His Friends* is ready for Primary children and their leaders.

Supplementary materials on our own work in India have been prepared by the missionary education department and are contained in the India packet. In it is an outline of a project study for children, Young People and Adults, with reference to our own work in India. The correlated program, *Trails of Discovery in India*, will be most helpful for more than the intermediates. With the December, 1930, **WORLD CALL** will be provided an India supplement of sixteen pages, the content of which has been carefully planned from an educational angle. Books on our own work in India would be the new or revised book, *Goal*, by Dr. George A. Miller, the story of a boy in the Damoh orphanage. In the *Land of Sweepers and Kings*, by Miller, and *Dad's Letters on a World Journey*, by Bert Wilson, though old, are still good reading.

When?

Any time convenient for the local church but—SOMETIME—surely. Usually home missions and benevolence materials are ready for study in the autumn, those on foreign missions being ready for use in the winter and early spring.

Missionary Organizations

Woman's Society

1930-31: *Sharing in His Power.*

Theme Hymn: *Lord, Speak to Me That I May Speak.*

Young Matrons' Society

1930-31: *Sharing Him With the Nations.*

Theme Hymn: *We've a Story to Tell to the Nations.*

Guild

1930-31: *With Him On the Way.*

Theme Hymn: *Where Cross the Crowded Ways of Life.*

Devotional Theme for 1930-31: "Continue Steadfast"—Acts 2:42-47.

Devotional Theme for November: "Keeping the Faith"—2 Tim. 4:7; 1 Cor. 3:10-11; 1 Cor. 16:3.

November—Theme for Presentation—"Porto Rico, Port of Riches"

Aim: That we may come to know and appreciate the excellent work being done by our brotherhood in the Island of Porto Rico and the way in which our Christian brothers there have "Kept the Faith."

BY SUCH articles as "Porto Rico Has a Future" in the August, 1930, *Review of Reviews*, Governor Theodore Roosevelt is trying to make the people of the United States understand the distressful conditions existing. One hundred by thirty-five miles in area, Porto Rico has a population exceeding one million five hundred thousand, or about four hundred forty persons to the square mile. Economic conditions have never been really good, there have always been hunger and disease. Matters were brought to a crisis, however, by the devastating cyclone of September, 1928.

According to Governor Roosevelt the trinity of trouble that confronts the Island is composed of disease, insufficient and (in certain instances) inadequately directed education, and great poverty. The death rate is four and one-half times that of the United States in the matter of tuberculosis alone and the infant mortality two and one-half times that of ours. Sixty per cent of the children suffer from malnutrition and are literally on the verge of starvation. Although 40 per cent of the budget is applied to education, there is an insufficient number of schools.

Governor Roosevelt feels that the people are intelligent, industrious and adaptable, and that all they need is an opportunity to demonstrate their worth. In this article he goes on to state the government program of intensive agriculture, very practical education of the rural kind, farmers' relief and constructive health measures. He states his faith in the people in very strong terms: "I believe furthermore that the average citizen of the United States has no conception of the importance that Porto Rico may mean to our nation in the years to come. Porto Rico can play a rôle out of all proportions to her size or the number of her people. She is in a position where she can act as interpreter of our aims, ideals and aspirations to the Spanish-speaking peoples, and in turn interpret theirs to us. Right now those countries are watching Porto Rico's affairs."

We may be glad that the United States has contributed to that Island in so many material ways, but we should be more glad

that our own church has seen fit to give that greatest of all blessings—Jesus Christ and his gospel of love and good will—to all men. There is much more, however, that should be done in helping to prepare leadership for Porto Rico's undoubtedly great future. Shall that leadership be truly Christian or not? In our hands lies the answer.

Topics for Presentation

(Theme thoughts found in Annual Program booklets.)

1. a) "What Ho! For Porto Rico." Page 11, May, 1930, *WORLD CALL*.
2. a) "Rebuilding in Porto Rico," Page 23, May, 1930, *WORLD CALL*.
b) "An Expert Evaluates our Churches," Page 15, May 1930, *WORLD CALL*.
3. a) Two leaflets: one, "A Porto Rican Home of High Degree"; two, "A Porto Rican Home, Lowly but Christian."
b) "Homes and Homes in Porto Rico," October, 1930, *WORLD CALL*.
4. a) Leaflet: "Wonderful Words of Life."

Brotherhood

A brother of all the world am I,
Over the world I find mine own,
The men who come from the lands that lie,
In the bitter belt of the frozen zone:
The men who come from the dreamy South,
Under the glowing sun's caress,
With swarthy skin and smiling mouth,
All brothers mine in a bond to bless.

* * * * *

To honor the land that gave me birth,
I thrill with joy when the flag's unfurled,
But the gift she gives of supremest worth,
Is the brother's heart for all the world;
So come, ye sons of the near and far,
Teuton and Latin, Slav and Jew,
For brothers beloved of mine ye are—
Blood of my blood in a world made new.

—GEORGE E. DAY AND WILLYS PECK KENT.

From—*Hymns of the United Church.*

Helps on the Program

1. This article was written for a map talk on our work in Porto Rico. The map on page eleven should be reproduced with crayon or charcoal on light colored wrapping paper, with our churches indicated on it, in order that the different places may be followed with a pointer. In connection with this map talk, see the interesting facts on Porto Rico, page twenty-one of *May WORLD CALL*, and on the inside cover page called "Missionary Milestones."

2. The person who gives the two articles, or two different persons who give the articles indicated, should point out the brave way in which the members of our churches in Porto Rico have faced the necessity of rebuilding in a better and finer way after the earthquake. Our churches in Porto Rico are said to be better adapted for religious education than those of the churches of any other mission.

3. If there is danger of the program being too long, have given either the two brief pamphlets on Porto Rican homes, the high class and the more humble, or omit the leaflets and give the article by Miss Helena Gilbert in the October *WORLD CALL*.

4. This leaflet is a very readable one and should be given to a person who will read it with ease and a good inflection.

Suggestion: That information from the monthly news magazines regarding the recent disaster in Santo Domingo—a neighboring island to Porto Rico—be given, with the cheering fact that the Federal Council of Churches is helping collect funds for relief. The churches should heed every cry of distress.

Suggested Hymns

Worship: *All Hail the Power of Jesus' Name.*

Prayer: *Father Hear the Prayer We Offer.*
Consecration: *Take My Life and Let It Be.*
Continue Steadfast: *Forward Through the Ages.*

World Fellowship: (See hymn on inside front cover of Women's Missionary Society program booklet.) Or—*We've a Story to Tell to the Nations.*

Programs for November

Circle

(For unmarried young women 18-24)

November Topic: *Caste Shadows.*

Worship Theme: *My Creed.*

Senior Triangle Club

(For boys and girls, ages 15-17)

November Topic: *What Does the World Owe to Christian Leaders?*

Worship Theme: *The Possible You.*

Intermediate Triangle Club

(For boys and girls, ages 12-14)

1930-1931: *Trails of Discovery in Mountain and Bayou.*

IF YOU do not have a standing order for leaflets to supplement your programs you should order your India leaflets at once so that after you have divided your circles into the *Samajes* (Hindi name for "group"), as described on pages 19 and 25 of your program yearbook each *Samaj* will have its folder of suggestions and helps on which to base its work for the year. Do you not thrill with the thought of being able to study India in this intimate way? All the reference material possible will be suggested to you for use as you see fit, and we feel sure that each *Samaj* as it studies that which is most interesting to each member will become fascinated with India. May we suggest here in order that you may have the information as you divide your society, that the *Jatwale Samaji** (caste) will naturally need to give consideration to occupations in India. This will broaden their field.

There is no reason why each *Samaj* should have exactly the same number of members; though it would be well to keep them as nearly the same as possible. There is very interesting material for each *Samaj* so that there should be a perfect willingness on the part of all to make the division such as will insure the best presentation of the India programs as a whole. If your circle is too small to have six distinct *Samajes* divide it into three for the first three months, and again into three for the last three months.

Order *India on the March* at the same time you order your leaflets. You will find this special India study book intensely interesting and helpful.

Use some of the following questions for the discussion which follows your leaflet, "The Caste of Color."

1. Why does one race or nationality assume that it is superior to another?
2. How did Jesus deal with the racial and national prejudices of his people?
3. Why does a Christian believe in the possibilities of other peoples? How far has the missionary's confidence in the possibilities of backward peoples been justified?
4. How do we show our disrespect for other nations? Specifically, what harm, if any, is there in a Christian referring to other nationalities by disrespectful nicknames?
5. What calls for neighborliness are being made upon us as a nation and as individuals?

Program Helps for November

SOMETIMES we go to the Triangle Club meetings month after month and yet we fail to have a picture of the young people with whom we share. This month let us look first of all to our homeland. Follow the suggestions for the program on the leaflet "Here's Where We Share At Home." Have a map of the United States for the Club and as each speaker refers to the work have them locate it. On pages 24, 25 of the September WORLD CALL you will find a home missions map. You could make a large outline wall map similar to this and secure pictures from *Kings' Builders* and WORLD CALL. As each individual speaks have him paste a picture on the map of the building, workers or the young people with whom we are sharing.

Also in March WORLD CALL, pages 6-8, you will find an article entitled "Home Missions Today—and Tomorrow." This splendid article will present opportunities and challenges for greater service here in the homeland. In the program helps "Here's Where We Share in Lands Afar," you have a brief review of the work in the ten foreign fields. If possible have a world map on the wall and locate them. Turn to page 11 in WORLD CALL for March, 1930, and use the article "Figure It Out For Yourself."

Can You Answer These?

Can every Triangle Club member answer these questions? The answers, with the exception of the first and last questions, are found in the program material for November.

Where is the headquarters office of the United Christian Missionary Society?

Can you name the groups in the United States served by the United Christian Missionary Society? Locate at least five of the home mission stations.

Name and locate the foreign mission fields.

How many men and women are employed by the foreign department of the United Christian Missionary Society on the ten fields?

Describe the type of work done by the missionaries on the foreign fields.

List various ways in which young people of the Senior Triangle Club can be of service.

What are your aims for the missionary year, from July 1, 1930, to June 30, 1931?

How many new members are you planning to interest in Senior Triangle work?

How many books have you set as your goal to read before the close of the missionary year?

The Land of the Acadian French

THE total number of French Acadians in Louisiana is about three hundred fifty thousand.

Crowley, Jennings and Lake Charles are the three towns of importance in this territory.

The group in which our French mission is located has an Acadian population of thirty thousand. The work has been established in at least twelve communities.

These people are employed almost entirely as laborers in the rice and cotton fields, with some few engaged in trapping.

The young people marry young—the boys at about eighteen, and the girls at about sixteen.

The French Acadians are strongly religious, are of Roman Catholic faith by inheritance through many generations.

Christmas Is Coming

HENRY V. LACY

'Tis hard to think of Christmas

At this time of the year,
But by the time your package comes

The weather will be drear,
Knives, marbles, blocks, whistles, balls,
Horns, drums, and others toys,
And all such things as you know well

Will tickle lively boys.
Dolls, ribbons, bracelets, rings,
Beads of glass or even pearls,
And all those things that do delight
The daintiest of girls.

Toothpaste and soap, mirrors and combs,
Powder and towels and washcloths,
And cloth in bolts or remnants
Kept free from hungry moths.

Then we can use erasers,
Tablets, pencils, notebooks.
Such things as you would like
For use or for good looks.

And if you haven't things in store
And rather'd send a check

Just write it large as ere you can
And that will clear the deck,
But if a parcel you would send,
Just tell the custom's man

That 'tis for Christmas gifts from you—
And not for sale or profit—
"Without Commercial Value."

We'd like to give two thousand folks
A Merry Christmas time,
And you can help "an awful lot"

That's why I send this rhyme.
Foochow, China, in Northwestern Christian Advocate.

NOTE: Similar Christian gifts may be sent to any of our own missionaries.

Devotional Study for Adult Organizations

Theme: "Keeping the Faith." II Tim. 4:7; 1 Cor. 3:10, 11; 1 Cor. 16:3.

IT IS a touching thing to read the testimony of a lifetime given by the Apostle Paul, in which, not boastfully, he testifies that he has finished the course and kept the faith; but even more remarkable is what we read further on in the seventh verse of the fourth chapter of Second Timothy, that there is a crown of righteousness waiting not only Paul, the great Apostle himself, but also for all them that have loved His appearing.

On the Island of Porto Rico there are many who have not only "Kept the Faith" but, who day after day, even now, love to see "His Appearing" in the hearts and lives of their Porto Rican brothers and sisters.

As we turn our thoughts to the work that has been done in this lovely island of the Caribbeans, we must not forget these splendid workers (many of them quite young) who are the hope of that day in the near future, when our church will turn to them and say, "We have laid a foundation; now build thereon."

Among those whom we must depend upon to carry forward the great work of the church in Porto Rico, are five ordained ministers and eleven or twelve others who are either in training and are ministering to some of our churches during that period of training, or are carrying on faithfully, in spite of insufficient preparation. Juan Rivera is perhaps the best prepared man among these ministers. He was one of the boys who received his home training and early influences in the Bayamon orphanage. After graduating from the University of Porto Rico and the Evangelical Seminary in Rio Piedras, he came to the States and graduated from the College of Missions in Indianapolis. His summers were spent at Chicago University, where he hopes to complete the work for his advanced degree when he returns again. He is now pastor of one of our newest but best organized and best giving churches in Porto Rico. He loves boys, especially those who are full of mischief, and has done much with very little equipment, to provide a place for them to have wholesome recreation and big brother guidance and advice.

Another of these splendid leaders is Mrs. Angel Beauchamp, who with her husband is ministering to our church at Ciales. Mrs. Beauchamp was Consuelo Perez Guerra, who entered the orphanage at Bayamon in the year 1899, as a very small girl whose father and mother had died. Six years later she was adopted into the family of the Wilkinsons who were missionaries in Porto Rico at the time; and returned with them to America, where she received her education. After having completed her high school, college and university work in the States, she returned to the land of her birth, and there is rendering a great service in the highest type of leadership

of which the Christian women of Latin America are capable.

One of our finest new leaders is a school-teacher in Manati, who until a few years ago, lived a very worldly life. His influence was far from good in the school where he taught, but because of his interest in education he was led to visit one of the teachers' meetings of the Sunday school. One day he said to the missionary: "I had no idea you were doing such a wonderful work or I should have been attending long ago. Why, you have something doing for everybody." His influence among his pupils is already very marked, for he now looks on his work as a Christian life, rather than a living only.

Then there is Inez, whose Sunday school consists of fifty children, literally packed into a room nine feet by ten feet. If you could hear them sing in English, "I would be true, for there are those who care," you would feel proud of helping Inez to "Keep the Faith." What would you think of a Sunday school in a private home, with the children in the back yard, the young people on the front porch, and the older folks leaning out of doors and windows in the adjoining homes. This is a typical Sunday school in Porto Rico, where you, through your Christian stewardship, are helping to spread the story of God's love for all mankind.

We have much about which to be hopeful concerning our work in Porto Rico. The story of two little boys seated in the front row during one of the services gives us an indication of what we may hope for in the future. These boys had heard the superintendent say, "The father should be with his sons in the church and Bible school," and a few minutes later they were missed from their seats. Not long after, there was a commotion in the back of the room, and in marched the boys with their father, whom they pushed into a vacant seat, and proudly resumed their own places in the front of the building. In a way it might be said we have kept faith with these people, although we might have done much more than we have, but it is hopeful to know how truly we may expect them to keep faith with us who passed to them the torch, and with their Lord and Master.

In the poem on this page by Guy Talbott, think of America as indicating our attitude toward our neighbors in the Caribbeans.

Let Us Pray

Shall we not remember in our individual and group devotions the splendid corps of seven missionaries and sixteen full-time, national workers who are responsible for our work in Porto Rico: Mr. and Mrs. V. C. Carpenter, who have been in that work since 1906, and who have given their lives so unselfishly to the evangelistic work; Miss Florence A. Mills, mission secretary and treasurer, who in spite of loss of home

and property by the recent tornado, has worked on doing a great deal with a very little. She, too, has been in the service a long time—since 1902; Mr. and Mrs. C. Manly Morton, who are in that most important bit of work, the training of our future ministers and Christian leaders at the Union Seminary in Rio Piedras. Miss Fanny Carlton, who is engaged in educational and evangelistic work; Miss Hallie Lemon, for a number of years missionary in Mexico, who has recently gone to Porto Rico to help in the kindergarten and religious education work.

May we not also pray for the Christian governor of Porto Rico—Theodore Roosevelt, Jr., who is attempting to translate Christian principles into governmental practice.

The Soul of America

By E. Guy Talbott

America, your soul has not been sold
For sordid merchandise or paltry pelf,
And those speak false and know not your true self,

Who say your soul is bartered for base gold.

Your heritage foretells a destiny
Not based on gold but service to mankind,
As in the past, oppressed still in you find
A place where each is king and all are free.

America, you have the heart of youth;
The spirit of romance dwells in your soul
Your trade and commerce rest upon the truth

That each must live as part of a great whole.

Reveal your soul that all may see and know

Let no defamer call you base or low.

—Woman's Home Missions.

Interesting Facts About Porto Rico

The majority of the residents of Porto Rico are of Spanish descent. Many are of cultured, well-educated and refined types. Although the poorer people lack education, they are kind-hearted, hospitable, and courteous. English has been taught in the public schools for thirty years, so that it is understood if not spoken fluently.

Four-fifths of the people of Porto Rico eat but once a day. A rapid development of large plantations under capitalistic holdings has made more desperate the case of many poor people who once raised much of their own food, but who now depend for their existence upon uncertain work and very low wages.

For more than thirty years Porto Rico has been directed by a governor appointed by the President of the United States. From time to time there has been agitation for an elected governor, and for complete independence. The United States Government has done very much for Porto Rico in educational ways, but there are schools for less than one-third of the children of school age.

Good Ideas That May Be Used Anywhere

Sharing Equally

The missionary society of Central Christian Church, Caldwell, Kansas, consisting of twenty-eight members raised its apportionment of \$140 last year by dividing the amount into monthly dues for the members. The current expenses were taken care of by freewill offerings.

Guests of Living Link Church

Mrs. Elmer G. Boyer of Mondombe, Africa, is the living link of First Christian Church, New Castle, Indiana. Before their return to their field the church had Mr. and Mrs. Boyer as guests, entertaining them in the homes of the members and giving opportunity for all departments of the church to hear their messages and to realize anew the part the church has in send-

ing the gospel to Africa through its representatives. An aluminum camp cooking kit and a white gold wrist watch were presented to Mrs. Boyer, and Miss Genevieve Lawless, a former member of the church, gave the following toast to Mrs. Boyer at a tea given by the missionary society.

Nine years ago it is, I think
We sent you as our Living Link
To Africa to take the word
Of Christ to those who had not heard.

The Sunday—before you went away
How well do I recall that day
You stood before our Sunday school
And talked about the Golden Rule.

And Christ's Commission—His Com-
mand

To go, "Ye into every land
And preach the gospel" and how you
Had heard His call to carry thru.

How proud we were of you that day!
Not all of us could go away
But all of us could help to send
Thru you, Christ's word to our dark
friend.

Today, we toast you, friend of ours
Not so much with gifts and flowers
But with hearts that ring so true
With tender love, my dear, for you.

We toast you not so much by words
That sometimes are not even heard
But with prayers that rise each day
For your safe keeping while away.

So accept these wishes true
And God's speed—we pray for you
Thru your work—we would share the
call
That Christ's Kingdom come to all.

Echoes From Everywhere

Stolen Property Returned

We find that affairs are moving along as usual, with no thrills and very little excitement to keep us stirred up. Life is rather prosaic just now. The robbers who took my donkeys last November had a change of heart, probably due to the presence of a large Chinese force, so they agreed to return them if I would agree not to prosecute them in the future; and they also agreed to stop robbing me. I was glad to do this, as I had little hope of ever recovering my property.

The patient beasts arrived in April, the negotiations being in charge of our former Tibetan teacher, Gegen Alay, whose birthplace was in the village of the bandits. I am not sure but what he is due all of the credit for the return of the animals rather than any intense fear of the Chinese. We have become acclimated to the extent that we do as the Tibetans arbitrate when we lose property rather than trust to the Chinese law. Of course we may not recover all of the stuff but we get some back and are thankful for that.

MARION H. DUNCAN.

Batang, West China.

Famine Conditions In China

Things are going fairly well with us. The city is peaceful so far, but conditions in the country are terrible. Banditry is very bad, but it is hardly any wonder with the people starving. They are eating thistles and any kind of weed they can get hold of. The rains are making a good wheat crop very uncertain, and I do not know how people will exist until next fall.

LILLIAN COLLINS.

Luchowfu, China.

Lee Gway Gwang Goes to Yengin

That preachers are the same the world over is indicated by the word that comes from Mrs. K. Louise H. Duncan of Batang, West China that Lee Gway Gwang, our faithful preacher in that place for twenty-two years, feels that he has grown stale with preaching in one place for so long and wishes to be transferred to another point. Accordingly the mission decided to send him, with his wife and five children, to Yengin, where he will stay for at least a year, preaching, distributing tracts and otherwise operate as an out-station. Indications are that he will have a good reception at Yengin and be able to do much good for the kingdom.

Quite in the accepted way, the Bares and Duncans gave a farewell reception to Lee Gway Gwang, erecting a large tent on the lawn and inviting the church people.

The first part of the feast was Chinese in style and food and the last part American style, consisting of coffee, cake and real ice cream.

Auspicious Opening at Livingston

A letter from Professor L. W. Houtchens, of Livingston Academy, reports that the high school opened with an enrollment of 203, the record enrollment for Livingston Academy high school. We have twenty girls and seventeen boys in the dormitories, a large number of whom are this year paying all or part of their way. Those who cannot do this, are having scholarships in part or whole, supplied by various church organizations.

The dry summer hurt the farm somewhat, nevertheless they managed to raise enough potatoes for the use of the dormitory for the entire year and Mrs. Houtchens canned a great many vegetables from the garden to be used on the dormitory tables. Many of the students living in the



Jubilee Chapel
Newtown, Pennsylvania

Vacation Bible School
Miss Ruth Boll in charge



dormitories brought jars of fruits and vegetables to apply toward payment on their board and room.

Baptisms at Kotmi

Just one year after Daka Singh and family were baptized, we went to the water's edge at the same lake and baptized his daughter, Sukhmat, who decided to cast her lot with her father and accept and follow Jesus Christ as her Lord and Savior. It was a most beautiful and impressive service. Daka Singh and family were happy in bringing their first fruits to the Master's feet, and she was happy in her newly found happiness.

On June 8, we baptized Jiyalal's girl, Ratti, who is a student at the Burgess Memorial, and his boy Yohan. Though the boy neither speaks nor hears, from his face one could tell that God certainly must have revealed some of the meaning of this service to him.

The Kotmi Church is making arrangements to have a pastor for the work of upbuilding the church. We in Kotmi need the prayers of all of our other churches that God will lead us to a great service for these village people who are near us.

H. M. REYNOLDS.

Kotmi, India.

New Worker at San Antonio

Paul Address began his work at the Mexican Christian Institute on September 1. Mr. Address is a graduate of Hiram and has been attending Union Theological School. He has specialized in work for foreign-speaking people and for several years while a student has associated himself with foreign-speaking churches of our large cities.

Mexican Christian Institute is in the center of 25,000 Mexicans, with a junior high school within two blocks enrolling some 600 Mexican boys and girls. Mr. Address will not only have charge of the boys in our dormitory at Mexican Christian Institute, but will also do work among the boys and young people of this Mexican community.

From the Congo Christian Institute

The first building of the Congo Christian Institute should be ready for classes this fall. Eighteen student cottages will be occupied. These house two families each. And it will be necessary to have the first missionary residence ready for occupancy when the Herbert Smiths return from furlough. Mr. Russell already has the foundation laid in cement and has the bricks to floor level. Bombengo Samuele, who was captain of the Illinois, is in charge of making the brick and Ebote, a Bolonge trained mason is in charge of the masons, but Mr. Russell still has to give a great deal of supervision to the building.

The students are always ready with questions. For instance, "Did Jesus stand a couple up before him and perform a marriage ceremony?" "If he did not, why do we?" "The white man is responsible

for confusion in the world because he is trying to fly to heaven in an airplane. Didn't God confuse the tongues when the people built the tower of Babel?" "Is all of the New Testament the Word of God?" "We see that Matthew, Mark, Luke and John tell of Jesus, so we know they are his works, but these other books—how about them?" If a person commits a sin, should the church punish him by demanding a fine in money?" It keeps one alert all the time.

GOLDIE RUTH WELLS.

Bolonge, Africa.



Mrs. Ellen Burke

One of three founders of the missionary society at Independence, Kansas. Now a member at Iola, Kansas, and at ninety years, while unable to attend services, keeps up with the work and can name all the mission stations and most of the missionaries in their location.

Ingathering at Batang

The attendance at the street children's Thursday Bible class during April averaged ninety-five and that at the mixed Sunday service 220. The average attendance at

Hidden Answers

1. How many names appear on the program of the World Convention?
2. Why do we know God has not quit?
3. How did two missionaries in a western state convention respond to an appeal?
4. When will the National City Church be dedicated?
5. How long was Miner Lee Bates president of Hiram College?
6. Who is the oldest member of the official family of the United Society in point of service?
7. How has the "Nebraska car" helped our workers in Japan?
8. Who took the Christian name of Rachel?
9. What value should be placed on packages being sent to the mission fields?
10. What will happen on Friday, Oct. 17, in Washington, D. C.?

In Memoriam

Mrs. Charles Lloyd and daughter Betty, October 21, 1929, following an automobile accident, Frederick, Colorado. President of missionary society and active in church and Sunday school.

Mrs. J. B. Reeve, August 1, 1930, Fullerton, California. Devoted member of the church.

Mrs. Jennie Yerrick, July 24, 1930, Akron, Ohio. Faithful and untiring worker in High Street church and president of missionary society.

Mrs. Mack Watson, July 2, 1930, Bonham, Texas. Faithful and devoted member of church and missionary society.

Mrs. George W. Hardin, July 15, 1930, Johnson City, Tennessee. Devoted member of the church and faithful worker in missionary society.

Samuel Hester Wilkerson, July 3, 1930, Richmond, Virginia. Devoted to Hanover Avenue Church and all kingdom interests. Trustee and generous contributor to Lynchburg College for years.

Mrs. Katharine C. Sweeny, May 13, 1930, Jeffersontown, Kentucky. Devoted member of church and missionary society. Age 79.

Mrs. Charles Herman, July 31, 1930, Ocean Grove, New Jersey. Faithful member of church and missionary society, Miami, Florida.

the Chinese preaching service was thirty-two and there was an average of fifty-two church members present at the mixed communion service.

On Easter Sunday, just before communion, a baptismal service was held in the street chapel baptistry, at which time nineteen of the older orphanage boys and girls were baptized. These young people, with fifty-one of the older church members, then partook of the emblems at the communion service immediately following. It was estimated that about 500 attended the baptismal service and fully as many were present in the afternoon at the presentation of the Easter play in the courtyard of the mission school.

N. H. BARE, M. D.

Batang, West China.

Takes Work in New Field

Miss Mary Elizabeth Fuller has been called to assist in our Japanese Christian Institute kindergarten, associated with Miss Polly Dye. Miss Fuller assumes the work which has been carried faithfully and enthusiastically for a number of years by Mrs. Leonora Vickland. Miss Fuller has served with the United Christian Missionary Society in our work in Mexico and also San Antonio, and is known and loved among our people.

In Spite of Handicaps

By Edna W. Gish

IF YOU could have attended the closing exercises of our South Gate, Nanking, Girls' School you would have especially noticed one thing. At the close a number of certificates of honor were presented to the students for scholarship, deportment and regular attendance. Almost every girl limped as she came forward, and we felt very sorry for them. This has been an unusually cold winter, and having no fires their feet and hands have dreadful chilblains.

The last honor certificate presented was a very special one, but Hwei-fang Chu (Jew), the second year Junior Middle School girl who was to receive it had such sore feet that she could hardly attend the program. One of her classmates came forward to receive the certificate for her. Miss Chu won much honor for our school last semester by receiving first prize in an oratorical contest of all Nanking Junior Middle Schools, including boys' and girls' government and mission schools. She was presented by the City Bureau of Education with a silver shield which stands about one foot high. We are proud of this shield for two reasons, first, because it shows the results of Miss Chu's consistent, earnest life and, secondly, because it speaks well for the standard of our school which has trained her.



Hwei-fang Chu

Miss Chu first studied in a small private school. At nine years of age she entered our second grade. She is now fourteen, and during these five years has been one of our brightest and most conscientious pupils, especially excelling in English, which is her favorite subject.

When small she used to always come to Sunday school twice a Sunday, in the morning to the class for the school children, and again in the afternoon to the Sunday school for outside children. Since she has grown older she continues as a helper in the afternoon Sunday school. She also sings in the choir, plays in the orchestra, and is a helper in all special programs. She is able to play almost all the ordinary hymns and many Chinese tunes by ear.

Miss Chu hopes that she may be able to continue in school, but it is difficult for her. Her mother died three years ago. The father is a doctor of Chinese medicine. She lives in a large home where grandparents, two uncles and their families, together with herself, her own father and little brother, constitute one big household. The family all think that one more year will be quite all the education she needs. Then they want her to practice Chinese medicine. When she starts to Sunday school they blame her for not staying at home and resting like the government school students do.

She herself loves the life in our school and church, and says she knows it is far better than the non-Christian life. She is a member of our student prayer circle and told me the other day that she had much faith in prayer. One day I asked her what gave her the greatest pleasure of anything that she could do. She thought a minute and said, "Helping the poor."

Where Play Has a Part

By Arthur E. Elliott

OUR Allen-Stone building, Asuncion, Paraguay, has a splendid auditorium which seats more than 400. Four prominent men have given public lectures recently. Dr. Baltasar Brun, ex-president of Uruguay, spoke on International Relations, Professor Llopis of

Madrid, Spain, told of Modern Educational Movements, Dr. Ramon Cardozo, director general of Education in Paraguay, reviewed the Four Essentials of Education as outlined by Dr. Thomas Jesse Jones of New York, and Dr. Rodolfo Gonzalez, minister of Education in Paraguay spoke concerning the work, intelligence and sacrifice needed in educational work. The ministers of France, Uruguay and North

America (Post Wheeler), were present when the minister spoke. This month a public school secured the building for a program in honor of the French minister. Later the minister told me that this is the best auditorium in Paraguay. For August we have scheduled a musical program, an educational conference and an address by a daughter of General Booth.



Athletic group at Colegio Internacional, Asuncion, Paraguay

Adult-Young People's Worship Program for Sunday Schools

Theme—The Fellowship of Service. (Remembering the Washington Convention)

Hymn—*Lead On, O King Eternal.*

Call to Worship—The Lord is in his holy temple, let all the earth keep silence before him. Enter into his gates with thanksgiving and into his courts with praise.

Lesson story—Acts 20:17-37.

Devotional talk—As the representatives of the Disciple movement meet in Washington to celebrate one hundred years of history we will remember with pride our struggles and service together, while we will try to forget our failures. In a bitter, sectarian religious world our fathers advanced the ideal that when Christians abandon their creeds and denominational names to come together on the simple platform of God's Word they will become united through service. Today we discover that those of our brotherhood who are most closely united are the ones who have combined their struggles to promote the Kingdom of God throughout the world.

Hymn—*Blest Be the Tie That Binds.*

Prayer—O God, who hast called us to be fellow-workers with thee, bless the great gathering that commemorates one hundred years of blessed partnership with each other and with thee. May the victories of a century serve but to nerve us as a people for the stupendous tasks that challenge us as a people in the second century of our existence. Save our great brotherhood from pride and self-seeking. Help us while we try to save our lives by losing them for Christ's sake. Unify us in new struggles for thy kingdom. May our Savior lead the way, even as he promised, Lo, I am with you always, even unto the end of the world. Amen.

Hymn—*Where Cross the Crowded Ways of Life.*

Benediction—May the Grace of our Lord Jesus Christ be with us. Amen.

Postlude—Music of the concluding hymn.

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

October 1. Zacharias and Elizabeth

On the West Coast of Africa, among the Krus of Liberia, there comes an illustration of another Christian home where are found the same characteristics that marked the home of Zacharias and Elizabeth. Isaac Webah, an old war-chief, chose for himself the name of Isaac when he gave up his old life to become a Christian. He first put away his many wives, married one of them and set about to establish a really Christian home. He cleaned all the *ju-ju*s out of his town and burned them. He dug up the devil medicine that had been purchased from the devil doctors and threw it away. In front of his house he set up a tall cross as a sign that he and his family were following God. His wife stands with him in all his efforts to make theirs a Christian home. The three children are all in mission schools. The oldest one, a boy, Manneh, is not only a student but does part-time teaching and is also a licensed local preacher. In the midst of heathenism this family stands out as clearly as the tall black cross before their door. Whole families living for Christ in such devoted fashion are among missions' greatest successes.

In Japan live Mr. and Mrs. Jo. He is a preacher and she was, before her marriage, a teacher. After her marriage in addition to her teaching she took on the responsibility of the home and included much pastoral work. The home

is radiantly Christian and since they are childless, Mrs. Jo invites in and makes a home for many young men. One of these boys whom she has mothered was especially forlorn and friendless but in the warm atmosphere of the Jo home he changed. Now he is in Korea, where he has charge of his father's store, and is striving to evangelize the employees and to put Christian principles into his business—all the influence of a Christian home.

October 12. Mary, the Mother of Jesus

A devoted mother, who also treasured things in her heart and was full of eagerness that her children might be a blessing to the world, was Mrs. Tai who lived in a little village along the banks of the Han River in China. She was a widow with several children who were too young to help in the support of the family. Hearing of new people who had just come from far away and wishing to see them and observe their strange ways and also seeking solace from her grief over the death of her husband, she invited them to make her home their stopping place whenever they were in her village. She soon became so interested that she became a Christian and her children all followed her in her decision. Through the mother's influence the children were eager to serve their Christ in definite ways. One son became an evangelist, one daughter married a bookseller in the mission and another

other became the wife of an evangelist. She was later left a widow with five small children to support. ~~Herself~~ Unable to read or write, she was determined that her children should be educated. Asking God for help she set about finding a way to educate them and at the same time saw to it that the home was kept a happy Christian place. One daughter became a teacher, married an evangelist and continued to teach and do the work of a Bible woman as well as making a Christian home. The second daughter studied nursing and is now serving in her own way. The third daughter is a Bible woman and the youngest children, a brother and sister, are pupils in a mission school. So through the Christian home of Mrs. Tai, made Christian after she was a widow and fifty years old, there has gone forth an ever-widening influence and other Christian homes are following.

Selby, of Persia, was one of the first pupils in a Christian school for girls and eagerly gave herself to the teaching and life of the school. At the age of fifteen, she was married to a man much older than herself and to his home in the mountains she took her sunny helpful Christian nature. To her three sons she devoted herself, teaching them daily the things she had learned in her years at school. One of them showed special ability and she began preparing him for the ministry. She obtained books and learned a difficult language by herself in order that she might the better prepare him for the work for which she had set him apart. Great was her joy when she saw him ordained to the ministry. In an attack on the village by wild Kurds from nearby mountains, Selby was killed but her influence goes on through this son who is a Christian leader throughout all the mountain region between Turkey and Persia. (Retold from *A Cloud of Witnesses* by Elsie Singmaster.)

October 19. Simeon and Anna

In far-away India, in a large family, all the members of which lived closely associated in one home though they were not all closely related, lived a happy little girl, Laximabai. She played with a lovely and poetic boy, Narayan Tilak. The boy was fond of nature, ardently devoted to books and to the little girl playmate. As they grew older they learned to love one another. When the time came, though he was still young, that a wife was to be chosen for Narayan Tilak he asked that his youthful playmate be give to him. So these two were married, but in the parental home found it difficult to manifest their love for one another because of the attitude toward marriage and the prevalent feeling that the husband should show no love for his wife. They loved the child that came to them and Narayan used to carry the baby into the fields where he might look as long as he wished into its little face. Together Laximabai and Narayan continued to find beauty and joy all

National City Christian Church Sunrise Dedication Service

Sunday Morning, October 19, 1930

Six-thirty o'clock

Daily services of a dedicatory nature throughout the
International and World Conventions

Bring or send a dedicatory gift to Washington

*Because I have set my affection to the house of my God, I have
of mine own proper good, of gold and silver, which I have
given to the house of my God, over and above all that I have
prepared for the holy house.*
—I Chron. 29:3

around them. Even in the home, in some respects sordid, they found beauty and joy. And in their own companionship there was constant delight. Narayan gave much thought to religion, especially considering a religion that would be best for his country. Talking to a missionary one day on a train he was given a Bible and told that he was "almost a Christian in his belief." When he read the Sermon on the Mount, he cried, "I think I have found the teacher India must follow." Then reading on, the Golden Rule so impressed him that he said, "I shall follow Christ from this hour." It was harder for Laximabai to decide for Christ and to break her caste. For some years she and her husband lived apart but after a while she too yielded to the Christ and overcoming all obstacles these two came together again, this time to found a Christian home. Mr. Tilak became a famous poet and in many ways served his Christ. After his death, his wife became a Bible Woman and teacher and alone carried on the work which they together had done in such radiant fashion. They were like unto Simeon and Anna in their way of looking for and desiring the best, highest and purest and in their willingness to give up all else in order to attain that best. It is not surprising that from a home like that with parents so cultured and fine, there should have come that

splendid, consecrated Christian leader, Miss Tilak. Well prepared for her task, she serves as head of the Social Service Center of Bombay. Among the factory hands, in the homes of poverty and narrowness, everywhere she goes rendering beautiful and effective service. She is the natural outcome of the lovely lives of her parents who found beauty and love where there seemed to be none. (Retold from *A Cloud of Witnesses*.)

October 26. World's Temperance Sunday. (The Secret of Self-Control)

In China lived two good friends, opium addicts both of them, who found in time that the opium had made complete slaves of them and was no longer giving the complete relief from pain and dissatisfaction that it once had done. Hearing of a missionary who was holding gospel services daily they decided to attend and were interested in what they heard, but always returned to the opium den and the pipes. Finally they were so interested that they wanted to become Christians but the missionary explained that no opium smoker could be received in the church. One of the men tried to give up his pipes, but the pain and suffering were so great that to save his life he returned to opium. Again he pleaded with the missionary to be admitted into membership, but the missionary was firm. So the old man res-

olutely set to work to rid himself of his opium habit. With marvelous self-control, in the midst of acute suffering he remained true to his resolve and died in great agony saying as he endured the pain, "I'm pleasing Him."

The other man, impressed with the endurance and self-control of his dead friend determined that he also could conquer the habit. He tried to lessen his pipes but even that was unbelievable agony and the missionary took him down river to the hospital for treatments. On the way the old man almost died, for in his enthusiasm and eagerness to be free from the drug he had taken with him no opium. In his agony he kept crying, "Lord you must help me now." His longing for the drug was finally cured and he was able to return to his own town and to witness for his Christ. He knew so well from what great sin Christ could win men. Endurance and self-control had come to him through reliance on Jesus and so with special power he preached that Christ to others.

Africaner, "The Hottentot terror," was won to Christ by Robert Moffat. When Moffat set out to find him his friends pleaded with him not to try to visit Africaner for they believed Moffat would surely be killed by this blood-thirsty outlaw. He was known everywhere as a relentless cruel murderer.



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Religious Education

Nothing had been too cruel for him to do. He had never shown any self-control but yielded to every mad desire and whim. But Moffat found him and somehow convinced him of the love and power of Christ. Africaner became a Christian. He changed from all his evil ways. His character and his demeanor underwent complete change. His evil ways were forgotten and even when he came in contact with erstwhile companions of wickedness, even when old habits tempted, Africaner found in Christ the strength to endure. He has been rightly called, "The Miracle of the Power of God."

A Birthday Party

By Mrs. Zienna Locke

WHEN sixty-five old people put their heads together they can usually go far in their plans.

The beloved superintendent of the Florida Christian Home, Mrs. Bessie Reaser, on Friday, August 15 had a birthday of which we were not supposed to know. Much to her surprise we had it announced at dinner and wished her "Many happy returns."

Now she always kindly remembers our birthdays and celebrates once a month for all the birthdays occurring in that month. Our celebration for August had passed and nothing was said about hers. She evidently thought she was keeping it a profound secret, and was quite surprised when the announcement was made.

To celebrate it, the staff took her to the beach Friday afternoon, back in town for dinner with a birthday cake with candles, and afterward a theater. But in her absence we staged a play of our own.

For Saturday we arranged for a birthday shower at three o'clock. Cards, gifts, large and small, from the sublime to the ridiculous. Silver and gold we had none, but such as we had from our small storehouse of treasures we poured out freely, to express in a measure our appreciation of her kind thoughtfulness for us.

With the efficient help received from the rest of the staff, who entered into the spirit of it, we managed it, expecting every

minute she would suspect something and begin to investigate.

By three o'clock we had in the large assembly hall, a spacious table in the center of which stood a potted plant with a huge tree of paper windmills made by a guest, and piled all around it a conglomeration of gifts, large and small, some worthwhile, some only for jokes and to create a laugh. Cards galore and flowers, and in a circle all around we were all set for the birthday party. Then we sent for her to come up in a hurry. Now a hurry call



Mrs. Zienna Locke

in this house, where anything is liable to happen among so many, may mean anything, so she came in a hurry.

To say she was surprised doesn't begin to express it. She was breathless and speechless, until we all began to clap and shout, "Many happy returns of the day." After the shouting and laughter subsided then came the fun of opening the packages. To describe them is beyond my feeble power. They were from a gold dollar to a tin whistle, from a box of candy to a rubber mouse, bags, napkin-rings, handkerchiefs world without end. One I will tell you about—an honest-to-goodness tie, accompanied

by a verse: "Blest be the tie that binds our hearts in Christian love," which we considered very appropriate indeed for the occasion.

It took about an hour to remove the innumerable wrappings and get quieted down a bit, and then came refreshments, ice cream and cake, and "a good time was had by all." Mrs. Reaser entered into the spirit of the fun with us and I believe thoroughly enjoyed it.

Passion Week Dramatized

By Lois Nichols Bare

LAST year with the help of my Tibetan teacher I dramatized the story of Passion Week, which we presented on our lawn on Easter Sunday. This year there was a request that it be presented again and Wu Gwan Yao, principal of the school and one of our most promising young Christians, made a proposition that seemed almost too good to be true. He said if I would give him the manuscript indicating the action and accompanying music, he would assign the parts and drill the young people under my general supervision.

This year we prefaced the scenes of Passion Week with Jesus blessing little children, healing of a blind beggar, the triumphal entry, cleansing of the temple and asking of captious questions. The first, Jesus blessing little children, was rather an introductory tableau than a part of the pageant proper. In this the young assistant evangelist, Fu Chuan, who took the part of Jesus, was discovered, when the curtains were drawn, holding and surrounded by an equal number of Tibetan, Chinese and missionary children who sang, "Jesus Loves Me" in Tibetan.

Before the time set for beginning the school court was crowded, all the standing room on the stairs and in the balconies filled and two Chinese soldiers perched precariously on top of the wall. The quiet and attention which prevailed during the playing, and the hearty cheering at the last curtain, indicated that the effort was well received.

We missionaries could not appreciate it quite as much perhaps as we would have, had we insisted on their following our

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—In October

ideas, but we hope they appreciated it more. For instance, I would have had them show the triumphal entry as a dignified procession of Jesus and the Disciples across the stage, with the acclaim of the throng in pantomime, while a chorus off stage sang "The Holy City." They preferred a long and complicated marching back and forth, repeatedly passing the worshipping groups to indicate time and distance and a multitude of worshipers. I suggested that the twelve apostles be rather plainly, if not poorly dressed and that servants be dressed in harmony with their station, but while perfectly willing to concede that it was so in the original, they were quite positive that in a play it was necessary for all to wear "clothing beautiful." Then their ideas of the beautiful were not exactly like ours. I thought the smaller boys looked better in their own clean blue suits than in the Chinese silk coats several times too large, which they borrowed from petty officials and wealthy merchants. In all these matters, however, I let them follow their own preferences, insisting only that they try to keep the action in harmony with the scriptural account. On the whole, it was eminently satisfactory and the consensus of opinion seems to be that this should be made an annual event. We believe that as an evangelistic and educational force it is well worth the effort put forth.

Batang, West China.

Schools Close in Wuhu

TWO weeks from today our school will close. We review this week and have examinations next week. Work has gone along in the finest kind of way all year. I have enjoyed the school work more than I can tell, and the boys have just been as fine as can be. Boys from our Boys' School in the church are wanting to go to the Academy next fall and those who are poor are asking if they can't get something to do to help out on their expenses. It is much more expensive to go to the Academy than to the Boys' School. I am trying to make arrangements for the ones who need it most and who will profit most by the chance to study.

We had a track meet at the Academy about a month ago. I can remember when we had to offer three prizes to get boys to enter in any kind of a contest, and then only three boys would enter. If it were a race, when one boy saw that the other two had got so far ahead of him that he would surely come out last he would stop running and not finish. This time we had eight or ten boys entered in races and only one prize offered, and they kept running until they finished no matter how far behind. In one walking race where they walked nineteen times around our track, one boy finished though he had one entire lap to do after everyone else was in. They had a lot of relay races, jumping, shot put, javelin throw, pole vault, hurdles, basket ball and volley ball. Everything went off in a fine spirit. I remember how we always dreaded to have

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J. H. WOOD, President

Canton Missouri

a track meet for fear of the fight that was likely to ensue.

Two weeks ago we had an exhibition of their work. Hundreds of people came to see it. They had notebooks they had made in chemistry, physics, English, Chinese and such. They had mechanical drawings, and maps in geography and drawings made in physiology classes, but of course the most attractive part of the exhibit was their pictures. We have a fine drawing teacher. He is a young man who graduated from the Academy three years ago. He is a natural artist and he has bought and read books on art and has taken some work in summer schools in Shanghai. They do landscapes, not copied ones. They set up an easel out on the campus and draw a picture of the hill and trees that they see to the north or east of the school. They copy portraits. I have never known of one of his pupils

to make a portrait from life, but they have made some fine copies of photographs. Then they do some handwork. They made some very pretty things of bamboo. Our drawing teacher is to go to Shanghai to school this summer and the fall semester. I almost hate to see him go for I fear we shall lose him. He will be teaching in a college.

We are also losing three of our very best teachers this semester, three fine Christians who have been leaders among the boys in everything that is good and manly. Two of them have sponsored the Boys' Camp which is an organization something like Boy Scouts, but with more of Christian motive. They are leaving us for higher positions or for more money than we can pay. We can't blame them, but it is hard to give them up.

STELLA TREMAINE.

Wuhu, China.

Work and Play in Mungeli

By JENNIE V. FLEMING



Out-of-door Vacation Bible School, Mungeli, India

MUNGELI was a busy place all through the hot vacation season. There were so many boys and girls home from school, three of them from College, one from Medical School, two girls from Nurses' Training School, a number of both boys and girls from Normal and High School and a goodly number from Middle School. It was good to have them all, but someone had to help them not only have a pleasant vacation but a profitable one.

Miss Harrah had charge of a Daily Vacation Bible School in which three of the boys and four of the girls gave splendid help. They closed their Vacation School by giving the Children's Day program, telling the stories they had learned and singing the songs they had used in their school. At the close of the service, they gave an exhibition of their handwork and the parents were

both pleased and surprised at the work the children could do.

These boys and girls have nothing in their homes in the way of amusement. Mr. Gambee and some of the men had sports, games and parties for the boys, and Miss Harrah and I had the same for the girls. We had parties with and without refreshments, indoor parties and outdoor parties, parties with small groups and with large groups, singings and meetings—'most anything for a get-together and a good time.

The girls gave a great deal of time in working up the drama "Queen Esther," which they gave one night. It was acted exceedingly well and was very beautiful. The boys also gave a drama "Raja Harischandra" which was enjoyed very much by all.

A social for the whole church was given one night in the bungalow compound, at which between four and five

Receipts for Two Months Ending August 31, 1930

United Christian Missionary Society From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	\$12,618.48	\$1,223.17*	\$1,119.75	\$ 151.85
Sunday Schools	6,835.88	461.19*	38.00	37.00*
Christian Endeavor Societies	672.48	111.54		
Missionary Organizations	7,525.37	34.67	62.00	486.00*
Individuals	3,671.24	179.15	1,000.70	2,114.80*
	\$31,323.45	\$1,359.00*	\$2,220.45	\$2,485.95*

From Miscellaneous Sources

Bequests	\$ 2,250.00	\$ 266.16*	\$ 39.50	\$ 3.15
Interest (U. C. M. S.)	14,351.61	685.49	225.00	225.00
Interest (Old Societies)		2,421.54*		
Receipts from Old Societies	1,189.75	1,189.75	1,834.88	4,315.12*
Home Missionary Institutions	5,524.83	619.63		
Benevolent Institutions	9,123.49	2,460.47*	225.00	190.68*
Annuities			4,743.16	3,850.84*
WORLD CALL Subscriptions and Advertising	4,159.73	705.36*		
King's Builders	293.12	44.48*		
Literature	7,110.81	1,701.14*		
Miscellaneous	10,786.10	2,457.65	2,165.46	1,254.17
	\$54,789.44	\$2,646.63*	\$9,233.00	\$6,847.32*

Board of Education

Churches	\$355.15	\$464.55*
Endowment Crusades		125.87*
	\$355.15	\$590.42*

*Decrease

The Missionary Register

Missionaries Returning on Furlough

Mr. and Mrs. Roger T. Clarke, Africa; sailing from Matadi early September.

Dr. Elizabeth Lutz, India; sailing from India early September.

Mr. and Mrs. R. B. Lemmon, South America, New York, October 9, 1930.

Birth

John Merlin, to Mr. and Mrs. George E. Eccles, Buckley, Washington (formerly of Africa).

hundred were present. The boys and girls put on a program of songs, recitations and stunts and entertained the crowd and then sweets and drinks were served. All had a good time and it was a real inspiration to see such a crowd together for a happy time.

The Bible Women were having their vacation but I called for volunteers to help me in the mornings in village work. The call was met with a splendid response and thirty-two women and eighteen girls volunteered. We were off by half past five in the morning so that we might be home by ten o'clock as it was getting very hot by then. We took the Victrola, books and pictures and had a splendid work. We sold sixty-six tracts and Gospels in spite of the fact that every village had been canvassed and many books sold during the pre-Easter campaign.

A Solace to Old Age


The following comes from an annuitant eighty-eight years of age:

"These annuity dividends do mean so much to their recipients. I am continually praising the good Lord and the missionary society for this which comes to me so promptly. I would like to tell the story to all of my Christian friends and do, in season and out of season."

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The Last Page



WELL, we're off for the convention!

"I do hope you will have a nice, restful time," the Friendly Critic said with real concern in his voice. "You've worked so hard." We glanced at him suspiciously but there was real emotion in his

face. "Yes, we do need a good rest," we sighed, "but a convention is a convention after all. No one attends the sessions of course, but there are one's friends to be considered. They do clamor for one's time. By the way, how do I look?"

"Not at all like an editor," complimented the Friendly Critic. He's such a dear boy at times.

Candidates for Proverbial Fame

Recently the *London Observer* had a contest for new proverbs. Here are some of the winners:

Only half-truths can be put into nutshells.
Six seeds won't grow faster than one.
A man wrapped up in himself makes a small parcel.

Two can warm by one fire.

Always be moderate, even in your moderation.

It takes many lives to make a specialist.
Superstition is the ghost of a truth.

When you bury the hatchet, forget where you buried it.

One idea in the brain is worth two on it.

To fear life is worse than to fear death.

Those who ask for trouble are seldom refused.

'Tis better to be color-blind than to see red.

It is only the guilty who are sure of themselves.

Treason today is often reason tomorrow.

Any fool can cook with butter.

"Johnny," said the minister reprovingly, as he met an urchin, carrying a string of fish one Sunday afternoon, "did you catch those today?"

"Ye-es, sir," answered Johnny, "That's what they get for chasin' worms on Sunday."

Mrs. J. L. Reat of Charleston, Illinois, a former member of the executive committee of the United Society, in writing to change her address for *WORLD CALL* to Alaska where she is visiting a daughter for several months, sends the following message:

Dear World Call:

I would like to have you follow me to Nome, Alaska, for a few months.

I wonder if you have ever been so far North as that? You can take any route you choose to Seattle, Washington—the beautiful city where we held our last International Convention. From there you can take a boat directly to Nome until in November when navigation will be closed. After that you can get a boat for Seward where you will take a train to Fairbanks. You will be interested in the beautiful scenery and will marvel at the construction of the bridges that will carry you across gulches and rivers.

You must get off the train at Fairbanks or they will take you back again. From Fairbanks you can come by dog team or airplane (no extra postage required) to Nome.

I will be watching for you and I dare say you will have a warm welcome to that Arctic city. I will pass you around to many people and I can imagine the natives enjoying your picture pages. I am sure you will be quite worn out by the time we are through with you.

No indeed, sir, in printing the following poem we do not have in the back of our naive mind any reference to the fact that the women's missionary societies were the only group last year not to fall down in its offering. If the shoe fits, put it on yourself and "holler":

The Little Black Hen

Said the little red rooster, "Gosh all hemlock, things are tough,
Seems that worms are getting scarcer, and I cannot find enough.
What's become of all those fat one's is a mystery to me:
There were thousands through that rainy spell—but now where can they be?

The old black hen who heard him didn't grumble or complain,
She had gone through lots of dry spells, she had lived through floods of rain.
So she flew up on the grindstone, and she gave her claws a whet,
As she said, "I've never seen the time there weren't worms to get."

She picked a new and undug spot; the earth was hard and firm,
The little rooster jeered, "New ground, that's no place for a worm."
The old black hen just spread her feet, she dug both fast and free,
"I must go to the worms," she said, "The worms won't come to me."

The rooster vainly spent his day, through habit, by the ways,
Where fat round worms had passed in squads back in the rainy days,
When nightfall found him supperless, he growled in accents rough,

"I'm hungry as a fowl can be. Conditions sure are tough."

He turned then to the old black hen and said, "It's worse with you,

For you're not only hungry but you must be tired, too.

I rested while I watched for worms, so I feel fairly perk;

But how are you, without worms, too, and after all that work?"

The old black hen hopped to her perch and dropped her eyes to sleep.

And murmured in a drowsy tone, "Young man, hear this and weep,

I'm full of worms and happy, for I've dined both long and well,

The worms are there as always—but I had to dig like hell."

Oh, here and there red roosters still are holding sales positions,

They cannot do much business now because of poor conditions,

But soon as things get right again they'll sell a hundred firms—

Meanwhile, the old black hens are out and gobbling up the worms!

Oshkosh: "Why don't you like girls?"

Kennebunk: "They're too biased."

Oshkosh: "Biased?"

Kennebunk: "Yes—bias this, and bias that, until I'm broke."

—*Christian Endeavor World*.

"One of the jokes on the Last Page last month failed to get a laugh out of my family," remarked an English-bred subscriber to us recently.

"Perhaps they'll laugh at it next year," we remarked dryly.

"No, they did last year," she replied.

Writing in the magazine *Advertising and Selling*, an advertising man puts the following modern interpretation on the world's natural wonders:

"If one could have been in a safe place, what an experience it would have been to have seen and heard this Rocky Mountain country being created. . . . Great crunching rocky upheavals . . . spurting, hissing geysers. . . . Thunderous groanings as the earth settled back into the form we know it. . . . A great advertisement for God and His Power, painted in bold, sweeping strokes on the face of the earth fifty or seventy-five or a hundred thousand years ago, to run 't. f.' ('til forbid).

"I stand with bared head as I read this great advertisement, and I say to myself, 'What is man, that Thou art mindful of him!'"

"I have nothing but praise for *WORLD CALL*," said the woman who wouldn't subscribe.